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PAUL H. VIETH, *Chairman Board of Editors* MISS GLORIA DIENER, *Editorial Assistant*

"LISTENING IN" ON THIS ISSUE

Allow me once more to introduce myself! I am the *International Journal.*

* * * * *

How is the Eighteenth Amendment getting along your community?

* * * * *

I wonder if you have oticed an interesting ct about those three rticles on temper- nce by Winchester, lartshorne, and Hay- ard. Each one of nem starts out by re- erring to the temper- nce pledge card he igned, or knew about, hen he was a boy! vidently temperance ducation in those days as much the same verywhere. No one f them knew what he other was to say, ut I am leaving all hree statements in o that the men can augh at each other. Miss Moody, who writes the fourth arti- le on temperance, either did not sign any pledge card when she was a youngster, or, for some strange reason did not talk about it! Read all the articles, anyway.

* * * * *

At last, one dream of mine is fulfilled! I have two articles that take opposing views on a problem! Not violently, of course, but with dignity, as befits religious educators. Read Mr. Councilor on the Junior Church and then read Mr. Powell. Then write me a letter *out of your experience* telling me what you believe, *and why.*

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A member of my board ate lunch today with two pessimists who do not believe in *democracy.* If they had read Mr. Burkhart's article on A Project in Boy Life they would have been better company. * * * *

Vacation school workers? I am not overlooking you. Try Mr. Blashfield's feet to sit at and learn this month. He has been through it all.

* * * * *

Workers with children will have a good time reading that article on a Cradle Roll Experiment and that Holy Land hand-work project. You are entirely welcome!

* * * * *

Shall the size of a classroom be determined by the size of the church pocket-book, by the number of cubic feet of air needed by a dozen youngsters in thirty minutes — or how? Talk it over with Dr. Tralle.

* * * * *

How are your worship programs working out? Temperance (pardon me, *self-control*) is prominent in my programs this month.

* * * * *

Did you see that International office family toward the back of the magazine? That is the group I have to live with all the time, so I will not say anything about them.

* * * * *

Oh yes, I will see you in Los Angeles at the World's Convention next July.

The International Journal

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EDITORIAL

th and Prohibition

PERSIAN YOUNG MAN, Hessameddin Shafa, of Wooster College, Wooster, Ohio, addressed words to the youth of the world, and particularly e young people of America:

merica is the laboratory in which the success ilure of prohibition must be worked out. We ot believe that America will back. Once having lighted the , she will bear it aloft. And nations will come and receive om it, so that in time to come whole world shall be lighted. task is not yet done. There nany hard battles to be fought. efore I appeal to the younger ation, to the youth of the ed States and of the world, re- ling them that their actions to a large degree determine the ny of the human race."

ow will young people answer? cording to the wet press of our cities they are answering Mr. a only by a hiccough and a lask. But that is not all. Here ome other answers:

aders of five million Sunday- ol youth join with a dozen other h agencies in stressing Law rcement as one of the three goals for the next few years. World League against alcohol- aunched a youth movement in lf of prohibition last summer Vinona Lake. The Intercolle- Prohibition Association has ters in many lands for a scien- study of the liquor problem and eration with adults for universal ibition. Four million Christian avorers join in a crusade for ral and dry world. Boys and in Y. M. C. A. and Y. W. C. A. os everywhere are enthusias- y declaring themselves for these principles. In the city of Tor- during a wet vs. dry election youth throng the halls where rallies are held to declare where they stand and otest against "wet" assertions that youth is all e damp side of the issue.

ch are some indications as to the answer of youth. when the issue is finally brought to its hour of al decision, youth will have to be reckoned with— od or ill.

An Easter Hymn

BREAK, dawn of the Easter morning,
And scatter the night afar,
With the serried lances speeding,
In the wake of the morning star!
Break over the mountains hoary,
Break over the valleys dim,
Till the vales and the hills together
Shall thrill with the Easter hymn!

And the world that was gray with Winter,
Will blossom anew with Spring;
There shall yet be beauty for ashes,
And the soul that was dumb shall sing.
The night of the grave was heavy,
But the day of the Lord is nigh;
Break, dawn of the Easter glory,
From the gates of the rifted sky!

—Margaret Sangster.

When is a Man Free?

HOW ALLURING a sound has the very word freedom! It conjures up visions of open spaces, of the cessation of toil, of the remission of responsibilities, of glorious adventure. And yet, curiously enough, the philosophers through the ages have agreed that it is attained only at the price of vigilant self-control, of diligent search for knowledge, of vigorous effort. For, they say, a man can be free only when he can understand and so control his future. And control comes as a result of knowledge, insight and skill which alone will make possible the selection of experiences in the present which will produce desired results in the future. To secure freedom from pestilence, famine, drought, and other disasters man must *know* what to do *now* to guarantee release tomorrow. To secure freedom from financial distress, from disgrace, ostracism, man must know how to use the present to assure control of the future. And to secure that larger freedom—freedom of thought and spirit—man must be able to evaluate experiences, foresee their consequences, and embrace only those which lead in the direction which he wants to go.

The scientist may say that freedom comes from finding out what evolution is up to and getting in line with it; the man of religion says it is discovering the will of God and carrying it out. For he believes that at the center of the universe is intelligence, love, and power which wills all things to be good. The extent to which man lives in harmony with this will, to that extent he is free.

Freedom, then, is earned, not given; is won, not bestowed; is achieved, not granted. Popular opinion to the contrary notwithstanding, it is the way of hard work, of self-denial, of relentless search for truth. Like happiness and fame, freedom is not found by those who seek it for itself, but is a by-product of living nobly. Paraphrasing the words of Jesus: "Whosoever would save his freedom shall lose it, and whosoever shall lose it for righteousness sake shall find it."

Two Viewpoints

WITH THE RISING TIDE of interest in Mr. Hoover as a possible next president there emerges the ubiquitous question "How does he stand on the Eighteenth Amendment?" In the thinking of many people, the fortunes of political parties depend on their attitude toward the question of prohibition. Probably this is why both old-line parties hesitate to declare themselves unequivocally on this point. Nevertheless, Senator Borah and a few like-minded souls, together with the officers of the Anti-Saloon League, are determined to have a showdown on this issue. The latest candidate *choosing* to run is Mr. Hoover. Mr. Hoover's views on prohibition are: "Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose."

Like the fate of every political statement, Mr. Hoover's remarks were immediately scrutinized both by the wets and by the drys. A leading western daily immediately cartooned his pronouncement as being so phrased as to enlist the support of both the wets and the drys. To the dry it is *noble!* To the wet it is only an *experiment.* One who cares to read the statement accurately, however, will note that Mr. Hoover himself believes the experiment to be noble in motive, whereas no avowed wet would grant that there is anything of nobility in it.

Nevertheless there are two viewpoints with respect to the liquor problem, and the forces of religious education should awaken to the fact that the Eighteenth Amendment is only a legal statute and hence subject always to the frailties of legal processes. The purpose of law is to prohibit, to suppress. Unless the Christian forces of the country can bring up a generation of youth whose moral conduct grows out of more vital motivation than legal prohibitions, ultimately our cause shall be lost to the wets.

"Risen Indeed!"

I showed my friend the empty tomb so as to prove to him that the Christ had risen from the dead.

But he believed not.

I revealed to him the broken seal and the napkin folded in a corner.

But no faith arose in him.

I set before him the written record and many other infallible proofs that my Lord was indeed alive.

But still he did not believe.

"For," said he to me, "I have looked into your heart and I find it selfish, ambitious, proud. I see that it is hot and resentful, envious, and grudging. No, your Christ is dead forever more."

* * *

Then there came a day when I yearned over my friend and loved him as my own soul. I forgot my proofs, and remembered only his incomparable need. I gave up my argument, and merely stretched forth my hand with an aching tenderness in its touch. I became so concerned for his plan that somehow my own was forgotten and failed, and I did not care. I sought out the bruises that life had left upon his soul, and in some strange fashion I became a minister for their healing.

And then he believed!

"For," said he, "I have seen the living Christ walking in the world. I know, *I know* that he indeed is risen from the dead and become the first fruits of them that sleep in the charnel house of self. *Yea, your Christ is alive forever more."*

What Size Classes

SAID A SUPERINTENDENT of a Sunday school, "Do not all the experts agree that Sunday-school classes should be small, perhaps not over 8 or 10 pupils?" Perhaps there was a time when the experts did agree on this matter. If so, that time has passed. While it is very appropriate to think of the effective personal work which a teacher may be enabled to do with a small group of pupils, in advocating this ideal we have often overlooked many facts on the other side of the question. Such a plan requires at least one in ten of the adult membership of an average church to be a teacher in the Sunday school. This itself might prove to be a splendid thing for the church provided so many competent workers are available and willing to undertake teaching. As a matter of fact conditions in almost every church indicate that this ideal is not possible of realization.

Would it not be much better for the more competent teachers to have larger groups, and thereby eliminate some of the incompetents? Is there any reason why a teacher who handles a group of from 30 to 50 in day school should not, with adequate room and equipment, teach a class of 15 or 20 in Sunday school?

Unfortunately, architects and building committees have believed what we said about small classes, and buildings have been constructed with classrooms so small that they are a decided handicap to a reorganization of the work of the schools which meet in them. That a new day in church architecture is coming is indicated by an article in this issue by Henry Edward Tralle, one of the leaders of this country in church architecture, in which he has some very pertinent things to say about classrooms. You may not agree with Dr. Tralle. Some may feel that Dr. Tralle is still too conservative in the limitations which he is placing on the size of classes. Others may feel that he makes the classes too large. Quite obviously this is a question on which different sides will be taken by different leaders.

There is nothing quite so wholesome in the solution of problems as frank and open discussion of all sides of those problems. If those who have convictions on this subject will write, expressing their views, the Board of Editors will be pleased to give space to such statements in an early issue.

Let Us Magnify Our Churches

LET US PAY tribute also to the church. The race needs religion. It needs the ministry of saintly men and women. It needs prophets and makers of ideals. It needs meditation. It needs seekers after spiritual truth as well as scientific truth. The greatest scientists have found their faith deepened as their microscopes became more powerful and their telescopes reached farther and farther out into the starry universe. Each discovery leads to new mysteries, and reverence grows as curiosity carries man further in his search for the eternal. Down through the ages the church has nourished ideals of service and brotherhood. Its ministers have been the friends of the ignorant, the sick, and the weak. Character culture cannot leave God and the church out. Let us magnify our churches.

JOY ELMER MORGAN,

Editor, *The Journal of the National Education Association.*

The King of Kings

IE KING OF KINGS is the first attempt to put the life of Christ into a moving picture.

many ways it is a strong and satisfying picture. ts eastern scenes clearly before the multitudes. akes Biblical characters step out of the page of cold and live before our eyes. It gives even a casual ver a climactic presentation of the inevitable me when idealism and spiritual purpose come ly athwart the plans of selfishness and of love of rial power. It presents, even though somewhat entally, the teachings of Jesus and his ideals of It will send many souls home, as it sent one calm critical woman to her hotel room, to have for the few hours "the most worshipful thoughts of my The net result of it all will be hard to estimate any accuracy, because any one of us will know ffect upon only a few. Some will feel the way this an felt, while others will say, as some have said, left me cold." Nevertheless, there can be no onable doubt that the effect upon multitudes of le will be inspiring and helpful.

is inevitable and, of course, to be expected, that ther ways the picture is weak and disappointing. re are, for example, the first scenes in which Mary gdalene is played up as the loose-living and wealthy rite of princes and the new rich and also, with egard to history, as the mistress of Judas; all this ns a regrettable pandering to the low ideals of the ing picture industry. There is an evident depart- from historical sequence at many other points. re is an over-emphasis upon the very elements in life of Jesus that he himself minimized, namely, miracles. He often said to the people that they e always asking a sign or a wonderful event and no would be given them. He was grieved that they ght only for spectacular events and missed the r meaning of his life and teaching. There seems e no recognition of the fact that the very power of silver screen itself will give a powerful prominence ny event chosen to be set forth in picture; for mple, the result of portraying finding a piece of ey in the fish's mouth gives to such an event on screen a prominence that it does not have in the plete written record of the life of Jesus. The lem of setting forth some explanation as to *why* his happens—the philosophy or the theology of it, u please—is, of course, hard, extremely hard, but ertainly is not treating the story adequately to ge the issue entirely.

Ir. Warner, who portrayed the part of Christ under- such a difficult task that it seems unfair to offer ord of criticism. And yet no analysis of this pic- could be honest and fail to discuss the central e. Mr. Warner is great enough an actor for us to w that he followed skilfully the instructions given and portrayed the quiet, semi-lackadaisical, t, de-personalized Christ of accepted and inherited ch art. Perhaps this was the only thing to do. one cannot help wishing that after tying the s in that cord, he had waved it around his head once in driving the traders out of the temple; it would have been such a relief! Not only is Jesus himself denuded of personality, but people who are converted by him, such as Mary Magdalene and Peter, cease to be interesting from that point on, when we know that the effect of Christ upon men is, or should be, exactly the opposite.

The opening scenes of the picture, centered around the luxurious and corrupt Mary Magdalene, spring from the soul of Hollywood and the moving picture industry. Mr. DeMille, obedient to the call of the box office, put those scenes in.

The closing scenes, centered around the living Christ with his commanding word, "Lo, I am with you alway," spring from Nazareth and the long history of Christianity. George Reid Andrews, representing the churches of America, put those scenes in.

And between these two, between the first and the last of the picture, as between the two cities, "there is a great gulf fixed."

CHRISTIANITY owes a lasting debt to Mr. Andrews who pitted his own interpretation of Christ against the ideals of the screen magnates. A picture on this theme had to come sooner or later, and some of us happen to know the moral and spiritual monstrosity that would have come forth had not Mr. Andrews been called in. If the total interpretation is not entirely adequate it is not the fault of Mr. Andrews or even of Mr. DeMille; it is due to the fact that the moving picture method was attempting to do what a score of others have attempted and failed, namely, to interpret the one person in all history who always outruns us. Music, painting, sculpture, architecture, theology, poetry, mystic experience, social service—all these have tried to encompass him and have failed. Then why expect a skill that is scarcely old enough as yet to become an art to succeed completely?

Should you see the picture, then, and take your children? By all means, do so. But when its total effect upon you has been made, take your children home, gather them about you, and in the warm emotion of what they have seen, talk over with them the way in which this one whom we call Jesus is always too great for any of us to understand. Set forth to them the things that the picture had to leave untold, and help them to form a picture of the Christ who is greater than any partial portrayal—the Christ who was not only a quiet and unobtrusive saint, but also an eager and impetuous spirit; a lover of warm life and of surging hearts; a person who has put more living ecstasies into the souls of other men than all other leaders combined; the captain courageous who tilted his own life full into "the grinning heart of things" and did it with an underlying joy that no agony or disappointment could completely cloak; a King indeed who harnesses to his own beneficent purposes hot human capacity, eager human ambitions, and strenuous human desire, and who rides to his conquests on the wills of vibrant and creative men.

In spite of the limitations of all our partial interpretations, he is yesterday, today and forever, THE KING OF KINGS!

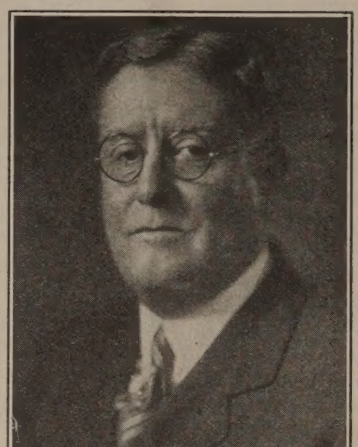
P. R. HAYWARD.

The Spiritual Nature and Education

By JOHN TIMOTHY STONE*

ONE CANNOT TRAVEL extensively without realizing that religion has a very definite part in the life of the people of almost every land. It may be crude and superstitious; it may find its expression in forms and customs uncouth and forbidding, but one hesitates to criticize and refuses to ridicule, for the consciousness of sincerity is present, and also the signs of suffering and great need.

This emphasizes the existence of human nature of the spiritual or religious instinct. Physical and mental life need no argument, and moral responsibility becomes self-evident as well even among those who have had few advantages.



John Timothy Stone

The spiritual sensibility seems by many to be ignored and unrecognized, but it exists just as surely and universally. The "sense of the divine," we may call it, or by any other name, but it cannot be denied by the thoughtful and observing. The consideration of this fact is influencing education today more intelligently than ever before, and we believe it will advance vastly farther.

Mr. Roger Babson in sending out recently a young people's advice letter refers to an interview which he held with the great scientist Steinmetz, who was acknowledged by the General Electric Company and other like organizations as the world's most prominent electrical engineer. Mr. Babson says that once when Mr. Steinmetz was visiting in his home and when they were conversing as to prospective future inventions in connection with radio, aeronautics and power transmission, he asked him the question, "What line of research will see the greatest development during the next fifty years?" After careful thought he replied, "Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Someday people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful." "Then," he adds, "the scientists of the world will turn their laboratories over to the study of God and prayer, and *spiritual* forces which as yet have scarcely been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

Irrespective of such remarkable statements as this there are those in scholastic circles who look lightly upon the whole subject, and among such are those who use subtle humor in reference to the matter.

This is not only ill-taken but is usually retroactive, for such short-sightedness and frivolity awaken effective and constructive opposition.

The true student does not leave God, nor divine relations, out of his thinking, and when he does a stronger scholarship calls him to account, and reveals his "wood, hay and stubble."

> Our little systems have their day,
> They have their day and cease to be,
> They are but broken lights to thee,
> And thou, O God, art more than they.

THE STUDENTS in university life are frequently accused today of being irreligious and unspiritual, and the criticism is passed as if it were a proven fact, and unquestionable.

Personally some of us do not accept the premise. They do not carry their religion on their coat-sleeve and neither has the sincere believer ever thus worn it. Because a man does not parade his faith he should not be judged as not possessing it. "Showing one's colors" does not necessitate undue and blatant notoriety. The most sacred and dearest affections of life we do not parade, but their very seclusion frequently suggests the holy value of an inner shrine.

The average student is none the less a linguist because he hesitates to show his power of French, German, or even the more scholastic Latin by using frequent quotations. Neither did the real war hero talk much if any of his deeds on the field or in the air. The blatant boaster was usually discredited to start with. The Saviour's counsel not to let the left hand know the right hand's philanthropy had a bit of this very suggestion in it. And so perhaps many a thoughtful and sincere student with spiritual incentive and life talks all too little of it, but his silence does not imply its absence.

I have found youth in our colleges and schools more responsive of late than ever before, when the subject of divine things has been naturally and sensibly presented. I believe more students are voluntarily attending Christian services than formerly, and personally I never knew the time when they did not do so.

Teachers and professors have not escaped the eye nor voice of criticism, but although open and frank in their opposition to pretense and insincerity (as they should be) I have found them generally sympathetic and responsive to all true spiritual endeavor to reach their students. Teachers are very human and are as sensitive to distrust and criticism as ministers, doctors, lawyers, or business men.

In "Dick" Shepherd's recent stirring book *The Impatience of a Pastor* he refers to the "paralyzing unreality" of the insincere. Is he not right? What *destroys* and *encrusts* life more quickly?

But sincere youth and their instructors are willing

(Please turn to page 46)

*Rev. John Timothy Stone, D.D., LL.D., is pastor of Fourth Presbyterian Church, Chicago, Illinois.

Temperance Education, Yesterday and Tomorrow

By BENJAMIN S. WINCHESTER*

SOME of us recall the days when, as members of the infant department in Sunday school, we ceived brightly colored cards on which verses like ese were printed:

"Wine is a Mocker,
Strong drink is Raging,
And whosoever is deceived
thereby is not wise."

"Look not upon the Wine
When it is Red;
For at the last it biteth
like a Serpent
And stingeth like an Adder!"

These served as the text for an earnest sermon by ur teacher, or by the superintendent, or both. After hich we were given another card to sign:

PLEDGE

I solemnly promise that I will abstain from all intoxicating liquors, including wine, beer and cider.

Date..... Signed.....

On this card was sometimes printed the admoni-ion, "Touch not, taste not, handle not!"

As we grew older, we were instructed, at regular ntervals, concerning the youth, Daniel, who "refused o defile himself with the king's meat" (and drink), nd from certain other Old Testament passages with vhich we grew quite familiar. On these occasions ur teachers did not fail to impress upon us the evils f intemperance, the dangers of "taking the first lass," and especially the menace of the saloon.

We heard our mothers speak, with some enthusiasm, f the work of the Woman's Christian Temperance Jnion, and, with reverence, of Miss Frances Willard. Occasionally one of these devoted women would nake a public address in our church, from which we athered that all, or nearly all, of the evils which nenace society came from the saloon and the "nefarious iquor traffic."

Pastors were not doing their full duty who neglected o preach against the evils of intemperance. These vere sometimes graphically set forth in crude char-oal drawings depicting the physical degeneration vhich overtakes the drunkard, the disastrous effects f alcohol upon the brain and the liver, the misery vhich is visited upon the family "to the third and ourth generation," and the demoralization of the ommunity.

As we reached adolescence we were invited to join he Good Templars and overcame our scruples against secret societies in consideration of the good work attempted by this organization. Incidentally we discovered that young people could be happy together even though sober.

In the young people's society a Sunday was set apart now and then for a Temperance meeting at which we assured each other of our convictions on this subject. These were further reinforced, later, when some promising, and generally prepossessing and popular youth of our acquaintance fell in with a "fast crowd" and succumbed to the temptations of the saloon. The shock which this experience gave us intensified the effect of all our previous instruction. In many instances, also, our teachers in public school brought home to us vividly and in some detail in the class in physiology and hygiene, the effects of alcohol upon the human system.

THERE were many aspects of this teaching which educators today would be inclined to criticize. Some would call it "dogmatic" and "emotional," "negative" and "unscientific." Nevertheless it was definite, emphatic and specific. We knew exactly what kind of behavior to avoid. The evil of intemperance was further objectified in the saloon, for which we conceived a great horror. In short, the teaching worked. We were effectively conditioned with respect to indulgence in alcoholic beverages. And when the time came for us to assume the responsibilities of citizenship, even though we could not quite face the opprobrium of joining the Prohibition Party, we were glad to take refuge within the Republican fold as members of the Anti-Saloon League. Thus an attitude was built up and we found ourselves participants in a great cause with a definite objective.

How different is the situation today! Young people now in high school have had no such experience. Thousands of them do not remember ever to have seen a saloon. Most of them have had no convincing instruction in Sunday school, for the saloon is no longer confronting us as an institution to be fought against. The name, Anti-Saloon League, seems like an anachronism. Courses of instruction concerning alcohol have dropped out of our public schools. The Eighteenth Amendment and the Volstead Act are the constant butt of ridicule in the daily papers (which are generally wet), in the movies, and in common conversation. Many who were formerly emphatic in their denunciation of the saloon are today wondering whether the prohibition law was not an "unwarranted invasion of personal liberty," and brought about by some political chicanery. Young people see their rich elders openly defying the law and feel a certain thrill of adventure in "asserting their rights," carrying a flask, and getting away with it. Some think the law never can be enforced and many more think it ought not to be.

*Rev. Benjamin S. Winchester, D.D., is Executive Secretary of the Commission n Christian Education of the Federal Council of Churches, New York.

WHAT are we going to do about it?

1. *The time has come to inaugurate a new program of education.*

This program should be comprehensive enough to reach all classes of the population, so graded as to make its appeal to all ages, and so reasonable as to convince the most skeptical. This program must be free from all connection with political propaganda and yet must lay the basis of clear conviction without which legal enactments are futile. It must be a long-time program, moving forward continuously and quite irrespective of such measures of control as may be taken from time to time. We must realize that appetites and greed and selfish purposes cannot be legislated out of existence but must be dealt with afresh by educational measures in each generation. All available institutions and agencies must be enlisted to contribute each its appropriate part to the program. Home, church and public school are all needed.

2. *The objectives of this program must be clearly formulated in terms of the situations in which the problem is raised for each age group.*

The older program had certain sharply defined objectives: total abstinence from intoxicating beverages; avoidance of the saloon; and the outlawry of the saloon. The motive appealed to was primarily that of fear: fear of injury to health; fear of disgrace and poverty; fear of political corruption and social degradation.

The new program cannot aim at precisely the same objectives or appeal to exactly the same motives. It may include some such aims as the following:

a. *Health and Efficiency.* Our modern world demands of every individual the highest efficiency. Success requires physical fitness, mental alertness and the intelligent control of appetite and desire for the conservation of energies and the concentration of effort upon the task in hand. We shall need a program of health education, with a religious emphasis upon the responsibility of the individual to make the most of himself and keep himself fit for the strenuous work of life. This program will include instruction as to the kinds of food and exercise that are wholesome, the necessity for cleanliness, fresh air and recreation. It will also stress the necessity of avoiding over-indulgence and of abstinence from deleterious stimulants and drugs, including alcohol. Much of this foundation work may be done through the public school, but the church must stress the religious motive and closely correlate its instruction with that of the public school. Where the latter fails to provide adequate health education the burden will, of course, fall all the more heavily upon the home and the church.

This health education program must be adapted to the experiences of little children in the home, of boys and girls in school, of young people in high school and in industry, and be based upon the situations in which problems arise and choices need to be made.

b. *Private and public safety.* In this age of high-powered and automatic machinery every person's life is in constant danger. A slight misstep, a little uncertainty in crossing a street or observing a signal, a bit of carelessness in operating a machine or recklessness in driving an automobile or locomotive means injury or death. 25,000 people were killed in this country last year by automobiles alone, as compared with 36,000 who were killed in action in our Army during the world war. The toll taken by accidents each year constitutes a very large proportion of the total number of deaths from all causes. Little children, university professors and women are numbered among the innocent victims. For any of us to fail of taking all possible necessary precautions for the safety of ourselves and others is literally criminal. It is a well-known fact that the effect of alcohol, even when taken in small quantities, is to impair the control which nerve centers exercise over muscular movements. No one can foretell how serious this impairment will be in any given instance or foresee the consequences which may result. We need, therefore, thorough courses in public safety, in which children and youth and adults may be taught how to avoid accidents themselves and how to reduce their number by right living. Here, again, instruction should be based upon those situations in which accidents most frequently occur and should deal constructively with the measures each individual must take to ensure safety for himself and others. Much of this may be given through the public schools, but the church must supply the religious motives, such as reverence for the sacredness of human life and responsibility as our brothers' keepers.

c. *Law observance.* In view of these considerations it is passing strange that anyone can seriously urge today that the beverage use of alcohol is a matter of private interest or that its prohibition is an infringement of personal rights. No man has a "right" to commit suicide or beat up his family or evade his obligations to the community or become a burden upon society or a menace to the safety of his fellowman. Laws are framed as an expression of the will of the majority against the abuse of individual freedom in the interest of society as a whole. If we are to live together at all in this complex world, individual freedom must be sacrificed at many points. We need,

(Please turn to page 48)

There Is a Church

There is a certain church that is working hard these days. The ladies' society is raising part of the money. The men's club is securing some more. Individuals are dipping into their pockets. And all to send some of its older boys and girls to the International Camp Conferences this summer. County councils are doing similarly, and so are state councils and denominational boards.

There is a Reason

Full information about these camps may be secured from your state council, your denominational board, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

P. R. Hayward, Director of Camp Conferences.
Roy A. Burkhart, Associate Director.

The places and dates are:

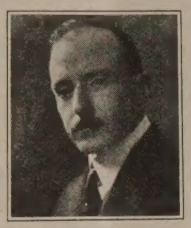
Geneva Glen, Colorado.
Girls, June 26-July 9. Boys, Aug. 14-27.

Lake Geneva, Wisconsin.
Girls, Aug. 7-20 Boys, Aug. 21-Sept. 3.

Lake Winnepesaukee, N. H.
Girls, July 24-Aug. 6. Boys, Aug. 21-Sept. 3.

What Is Temperance Education?

By HUGH S. HARTSHORNE*



Dr. Hugh S. Hartshorne received his B. A. from Amherst, 1907, M. A. and B. D. from Yale in 1910-11, and Ph.D. from Columbia in 1913.

He is an ordained minister of the Congregational Church.

Dr. Hartshorne has studied at Union Theological Seminary and was professor there for nine years. He was for two years professor of religious education in the University of Southern California and since 1924 has been research associate for the Character Education Inquiry, Teachers College, Columbia.

His books, listed in order of publication, are: *Worship in the Sunday School; Manual for Training in Worship; The Book of Worship of the Church School; Childhood and Character;* and *Stories for Worship and How to Follow Them Up.*

Dr. Hartshorne is 42 years of age.

WHEN I WAS in the sixth grade, the schools of my town were swept by the ve of total abstinence pledging which ran oss the country in the nineties. Whether h moral education as I had received from parents differed materially from that of ier children in the community, or whether ture had meted out to me an undue measure obstinacy, I was the only one in my class- om to decline to sign the pledge, in- ting that I must take the matter der advisement. Whether wisely or t, my parents supported me in my cision to keep charge of my own nscience, and then and there began rebellion against the collective co- ion of the individual will which s persistently placed me among norities not so much in matters of ndard as in matters of public licy. I have been a law abiding izen, on the whole, and with inten- n, but not because the "law," ether formulated by legislature by some reform-loving body, at- mpted to compel my obedience.

In some phases of its work the mperance movement has been se in seeking to influence rather an to coerce, to win adherence to a inciple rather than to a code or omise. Even in these efforts, how- er, the methods by which temperance has been ught have been largely the methods of propaganda ther than of education. An examination of both blic-school and Sunday-school texts would reveal in e frequent temperance lessons the really extraor- nary activity of the groups which a generation ago ere agitating for temperance reform. This widespread doctrination of youth was not without effect. To ve changed the attitude of the majority of the popu- tion and of almost the entire middle class from in- fference or humorous tolerance to active disapproval d thus to put the drinker on the defensive as he had ver been before was no small achievement.

Changing Ideas of the Liquor Problem

N ALL THIS, the problem was until recently the problem of the drinker, his enslavement and sin, d the methods by which he could be rescued and by hich others could escape the toils of demon rum. ven before the great war, however, the change of mphasis from the drinker to the drink, which was mpletely effected in 1915 to 1918, was already be- nning to be observed. In other words, the question whether alcohol was to be a constituent element of e bloodstream of humanity was becoming a problem social science, rather than in theology or even in ysiology alone. Not the fate of the individual inker but the safety and welfare of society was the issue uppermost during the war. Society demanded the best that each could give—an ideal (by what irony!) enthroned only by the exigencies of war. Once removed from the category of individual health and happiness, whether present or future, to that of public policy, drinking became, like any other matter in the sanitary code, a question not of morals but of science, and as such was written into the constitution for the protection of life, liberty and the pursuit of happiness.

It is this social aspect of the problem—an aspect long since recognized by railroad engineers and others upon whom rest heavy responsibilities, particularly the control of machinery —that many public leaders today who are shouting for individual freedom have never seen or have, for one reason or another, ignored. It is this social aspect also which totally changes the methods by which the problem of drink is approached in a plan of education. Drinking is no longer a question of temperance in the old sense of individual self restraint, any more than the question of breaking quarantine is a question of temperance. Nor is it primarily a question of obedience to a particular law or of law enforcement in general. Laws are never enforced in general. Indeed, they are never "enforced" at all in the way that the old temperance workers sought to compel obedience to the temperance standard by getting people to promise not to drink. The only way laws are "enforced" is by the willing endeavor of the people to act without violating the law. Violators are punished, but the act of obedience itself is fundamentally a voluntary act and cannot be compelled.

In the case of the prohibition amendment, we have a law which does not win general voluntary assent, with violations so numerous that offenders could not be punished even if the officers were disposed to gather them all into court. The will of the people does not at present correspond to the law. To attempt to secure observance by appealing to some general principle of blind obedience to law is probably as destructive of genuine ethical character as open disobedience on the part of those who still regard the matter as an individual problem. Not obedience, but convinced cooperation for the common good is the basis of a democratic social order.

Temperance education therefore needs a new philosophy to bring it abreast of the new problems created by the prohibition act.

Changing Ideas of Discipline

BESIDES THESE changes in the way the drink problem is being attacked, other things are happening which also require the uprooting of the old propagandist methods of the temperance lecture and

*Dr. Hartshorne is one of the Ten Leaders of Thought listed in the February *Journal*.

temperance lesson. We are confronted as never before with the problem of temperance as a way of life. Increasing freedom of childhood and youth means necessarily the letting down of adult control. Authority lapses into advice, and compulsion into suggestion. The old-fashioned temperance lesson exalted the ideal of self-control but the old-fashioned parent gave his children small chance to practice it. The new-fashioned parent doesn't have to tell his child he may do as he likes, he does so anyway. In neither method is there any serious effort to substitute for the dictation of the parent or of teachers or of law an educational process by which the child can achieve genuine moral independence.

Doubtless one reason for the notorious lack of adult control is that the ideas of right and wrong which adults have assimilated from their own teachers and parents are no longer regarded by them as final, so that they feel themselves unequal to the necessity of insisting on their own point of view. Children have been quick to sense this uncertainty, and, as always, have taken advantage of any weakness in the parental armor to get their own way. It is not the rebelliousness of youth which is at the bottom of their contemporary freedom but the lack of conviction among their elders as to what is right and what is wrong.

This is all to the good, if it will lead those responsible for the guidance of youth to study afresh the problem of what makes anything right or wrong and of how to develop in children the power of ethical discrimination.

What Is Self-Control?

THE PROBLEM centers around what we mean by self-control. A brief analysis of this sort of behavior will suggest the nature of the experiences that will be required for achieving it.

The "control" aspect of the term self-control, is fairly obvious. It is not at once obvious whether the self is to be controlled or to do the controlling. Perhaps both. Certainly the self has to be under control. But the implication of the term is that the self is also doing the controlling. Evidently what we mean is that one part of the self controls another part of the self. This would not make sense unless one part were in conflict with another part, and there could be no conflict without movement or at least direction of impulse. Conflict of movement or impulse can be resolved only as one of the contending forces leaves the field. As this hardly happens voluntarily, something outside the particular impulse or desire involved must be at work to prevent its action. If it were merely some single alternative desire, the stronger would win out. But a resolution of this sort, as between hunger and fear, could hardly be termed self-control. The human organism is not limited, however, to this type of pluralistic conflict among its desires. There is a certain momentum from past experiences always at work so that each new impulse as it arises is in potential conflict with the general direction in which the whole organism is moving. Furthermore, with experience and reflection, this general direction of movement gains definition and is criticized in terms of other possible directions, and a new or slightly modified direction is projected as an ideal, which acts as a purpose to weigh and select each impulse in accordance with its capacity to move the self toward the ideal. Self-control is the control of all impulses in the interest of the ideal which is cherished by the self as its own.

Genuine self-control, therefore, cannot be the result of either compulsion or propaganda. It must grow through experience in forming and pursuing ideals, in adjusting means to ends, in inhibiting impulses which lead away from rather than toward the goal which has been set up.

The Paradox of Social Education

TO HARMONIZE the enforcement of the external conditions of cooperative life with the maintenance of the individual freedom under which alone character is formed is the chief puzzle of education in and for democracy. It is, indeed, the eternal paradox of civilization which continually is being destroyed by its own products. To build is of the very essence of life, but society, unlike the engineer who builds a new building on the site of the old without interfering with business, has not yet learned to replace its outworn frame work to make room for its expanding spiritual interests.

I believe it can be done, and I think that the secret of it is in Jesus' saying, the Kingdom of Heaven is in your midst—or within you. In other words, the secret of progress lies in our capacity to respond to the potential elements in a situation, to the things that are not present but which will be present in proportion as we respond to them.

If we may return to the analogy of the new building going up on the site of the old while business goes on as usual, we can perhaps see more clearly how this works out. If those who lived in the old building regarded it as perfect or were obedient only to its requirements, no new building would ever be built to replace it. On the other hand, if they ignored the old building and gave their whole attention to an imagined picture of the new building, all the system necessary for living in the old would go to pieces and the whole structure be left a dead skeleton. But if in the quest of the new they genuinely *will* the new, then they also *will* the steps necessary to achieve it, which include living in the present building while the new one is being slowly built.

So with our social structure, devotion to the ideal society, not as an escape from society as it is but with full intent to bring the ideal to pass, carries with it such devotion to society as it now is as will maintain its structure as a means to the desired end. That is, one who seeks the ideal society voluntarily performs the acts necessary for preserving the old society. He is not under compulsion of the law. He is superior to the law. He obeys in order that a better society may be built. So only can he maintain his intellectual freedom and ethical independence in an imperfect world.

Each step toward the new society is written into the laws and customs of the land. Some of these new structures that are built are wise and some turn out to be mistakes, or at least only scaffolding to be removed as the building grows. If the building is to proceed efficiently a certain *esprit de corps* is needed among those who use it—a sportsmanlike accommodation to limitations of an imperfect structure as well as a common will to see the building go on toward its completion—or its reconstruction.

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What the Convention Should Mean

By WILLIAM C. POOLE

lliam C. Poole

EVENTS HAVE in themselves an intrinsic worth, but their setting often gives them added significance. This is the case with the World Sunday School Association Convention.

A representative world-group gathering anywhere under the aegis of Christian Education is surely a meaningful event. Add to that the fact that they meet on the Pacific Coast in 1928 and you have a situation that portends much. I repeat a group of Christian educators g on the shores of the Pacific a decade after the f the World War is bound to sense the import- f the occasion.

RISIS CONFRONTS religion in the modern orld. We are on the threshold of a 20th century ssance, an event as truly great as the rebirth of e in the 16th Century.

nce and democracy are pressing for an accept- nd adjustment of their claims in the current pres- on of revealed truth. The focus of the sanest ng of our day is this: Can Christianity become ligion of reason and science as well as that of n and faith, and be made the power for indi- and social progress which its Founder intended? evidences of this rebirth are everywhere about here is a reverent and fearless demand for reality; ening sense of religion as social obligation as well ividual redemption; a re-appraisal of religious nce, a rediscovery of its mystical element, and ionate longing to bring the whole realm of life the control of the Spirit.

were taught in earlier days that the seven car- ins were: pride, avarice, luxury, envy, appe- nger and sloth. Now with a finer ethical and nderstanding we know that the cardinal sins of ne are more subtle. A modern writer has speci- em thus: (1) politics without principles, (2) without work, (3) pleasure without conscience, owledge without character, (5) commerce with- orality, (6) science without humanity, (7) wor- ithout sacrifice.

RN or perish" is the inscription over every isting human institution. We must be willing to acrifices for peace as we have heretofore been to make sacrifices for war. We must definitely e our resources for peace and good will as we rmerly mobilized them for competitive struggle. r to do this we must believe that the heart of a child is the highway to international understanding. Christian education must capture for the Kingdom of God the childhood of the world before it is vitiated by sectional prejudices or corroded by racial enmities. The program of this convention is built upon the conviction that "the *child* is the supreme asset of the Kingdom of God and the superb hope of tomorrow." The theme of the Convention "Thy Kingdom Come" will bring a challenge to every delegate by (1) presenting a survey of existing conditions in the world of religious education (2) by creating a closer fellowship among the leaders of religious education among the nations, (3) by eliciting a fuller dedication of service, and (4) a larger financial response for the advancement of the unfinished tasks.

WESTWARD the Star of Empire takes its way' wrote Berkeley the philosopher in the eighteenth century. More truly can it be said today "Westward the Star of destiny takes its way."

When Columbus sailed westward in 1492, the world's center of gravity shifted from the Mediterranean Sea—where it had been located for fifteen centuries—to the Atlantic. For the past four hundred years the nations contiguous to this Atlantic basin have been the history-making peoples. Since we have been growing up it has shifted again from the Atlantic to the Pacific Ocean. The world's unsolved problems will be solved mainly in the basin of the Pacific Ocean. A vivid sense of history and an equally vivid sense of geography are essential to the full appreciation of the Convention.

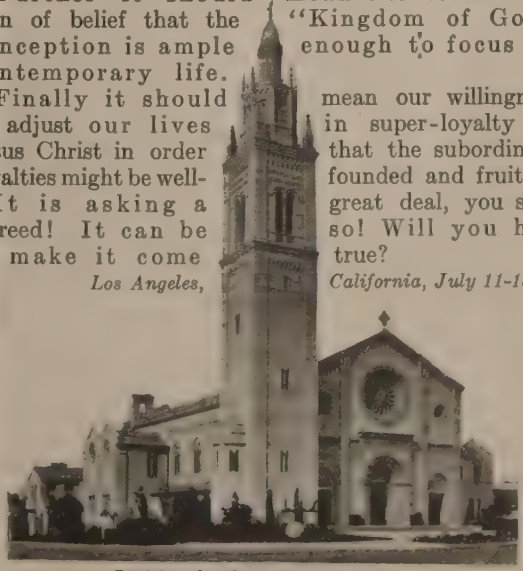
The Convention should mean a widening of our horizons and the pushing forward of our intellectual frontiers. It should mean also a new content to the petition "Thy Kingdom Come." Something inter-racial, international, and interdenominational.

Further it should mean our re-affirmation of belief that the "Kingdom of God" conception is ample enough to focus all contemporary life.

Finally it should mean our willingness to adjust our lives in super-loyalty to Jesus Christ in order that the subordinate loyalties might be well-founded and fruitful.

It is asking a great deal, you say! Agreed! It can be so! Will you help to make it come true?

Los Angeles, California, July 11-18



Los Angeles Churches Invite You

illiam C. Poole, Ph.D., D.D., of London, is President of the World's chool Association.

What Price Temperance in Youth?

By P. R. HAYWARD

I CAN SEE THEM YET, on the front wall of the little one-room country church—more years ago than one cares to admit in public—that row of temperance pledge cards that are all signed. They were strung on a line like a many-colored washing of protest and of resolution. We were proud of them. The county Sunday-school association was proud of a similar line in every Sunday school in the county. And the folks who got us to sign them were quite certain that those pledge cards were the cause of that county voting dry year after year. "Who killed Cock Robin (or John Barleycorn)?" "I," said the pledge card, "with my dotted line, I killed Cock Robin."

"When boys or girls in their teens are developing such self-control that they are willing to surrender a lesser good today for the sake of a greater good tomorrow, they are laying the foundation for what we call temperate living."

Who Did Kill Cock Robin?

I ALSO REMEMBER the lessons on the evils of alcohol in the "Health Reader" that we used in school. We passed examinations on them. They had large type, and simple language, so that even a school boy who runs could read and not err therein. And, of course, the people who put those lessons in the school books also claimed that they had killed Cock Robin. "With my little pills of facts, I killed Cock Robin."

And so it goes. We are all very certain that the thing *we* have done in temperance education is the thing that brings about temperance. As a matter of fact, while those pledge cards no doubt helped many of us to live a temperate life, there were some of us who signed and kept them, and there were others who signed and broke them. How so? That is the question! While some of us who made good marks in that "Health Reader" lived up to what we learned, there were others of us who did not. How so? That is the question!

When we get away from the arguments for the honors, and study the lives of the young people of a community we discover, I think, this fact—*those young people who have grown up to consistent, temperate, and self-controlled lives did so in nearly every case because the total surroundings of their lives were set in that direction; and those young people who later on threw overboard in one fell guzzling minute the high ideals of the pledge-signing hour were those whose total life surroundings set them in that direction.* In other words, you could follow one pledge-signing boy to his home, look at his parents, listen to them talk, analyze his chums and value his Sunday-school teacher, and decide that he would live and vote the temperance ticket; also you could follow another boy home and through his other life experiences and decide that he would live and believe enough of the wet side to be a good reporter for the Chicago Tribune!

Let us, then, consider some of the elements that may enter into the total life of a boy or girl and help to tend towards temperate living, for in them we may find what temperance education can be.

Develop Self-Control

In the first place, th let us realize that tempera education is usually not m effective when it stands ap as a thing by itself. *W boys or girls in their te are developing such self-control that they are will to surrender a lesser good today for the sake of a grea good tomorrow, they are laying the foundations for w we call temperate living.* All temperance educat that gets anywhere must begin at this point. (I to be hoped that the reader has carefully gone throu the article by Dr. Hartshorne and his discussion what we mean by self-control. It is essentially t idea to which he comes in his presentation.)

The teacher of a class of Sunday-school boys girls will find many opportunities for such develo ment of self-control. The self-denial offering for poor family down the street; saving up for the summ camp that the class or the school is to put on t next summer "down the river"; the boy who willin cheers from the sidelines instead of playing ball, a all for the good of the team; the quiet that sprea over a roomful of physically active youngsters duri an effective worship service—all these and ma others are ways in which a life may be *guided by ide and purposes to certain ends.* This is the essence what we call self-direction, or in terms of conviv living, temperance.

Let not the teacher who is a "red-hot temperan worker" imagine that he or she can get very far talking about "the wine when it is red" unless sou where in the lives of the boys or girls this process slowly-maturing power is going on, and let one w is doing these things be sure that in the act, the found tions, not the whole building, mark you, but t foundations, of truly temperate living are bei laid.

Cultivate Wholesome Interests

Secondly, *temperate living depends upon a varie of wholesome, healthy interests.* And the teacher leader who is helping youth to acquire such intere is doing an effective piece of temperance educatio For after all, our lives mature best, not because of t dangerous things we have kept out of them, b through the enriching things we have allowed in them.

Many leaders help a group of youth to beco interested in good reading and to acquire a few go books; or to love the out-of-doors; or to chum with the stars and be able to recognize the winks many of them by name; or to daub at painting; or share in decorating the church building; or to get hobby for seeking out the needy children of the co munity and giving them a good time; and so on en lessly. Such leaders are laying the foundations f temperate and self-mastered living. In such a li what we know as excesses find no place.

Set Up Purposes and Tasks

certain mother was asked one day about her ıter of seventeen who was soon to leave for normal l in a distant city. The visitor wondered if the er was not worried about the company her girl l get into and the dangers of city life. She was ing of the counterpart fifteen years ago of the ask and the gin party of today. The mother d that she was not worried about Mary at all. aid, "I have always noticed that Mary has been sted in doing so many worth while things that neap or vicious thing never appeals to her. It has her purpose for five or six to be a teacher. She has s been planning to that And, do you know, I ed the other day that she was at camp last ıer she met a bunch of from the church she is ; to attend. She already 's what class she will and they already have icked out as chairman of ocial service committee." mewhere along the line one, no doubt many peo- did rather effective tem- ıce education with Mary *en they helped her to dis- tasks for her eager hands far-reaching life purposes er aspiring heart.*

do not lie. nor steel. nos cheat nor swaare. nor use tobacco. nor touch any liquor of any kind only serve the Lord.

Extract from letter of nine year old country boy to middle-aged woman of devout Christian life moving to city

After laughing at this, let each reader ask how a similar moral enthusiasm is to be developed with modern methods.

Face the Issues of Today

ıe three points mentioned so far are very general. y do not mention the old saloon, or the wine that th down smoothly," or the Eighteenth Amend- t (by the way, who knows what the Seventeenth ndment was, or the dryness or wetness of the local idate for the office of dog-catcher or president or ewhere between. Certainly they do not, and they not intended to. And yet the folks who have in lives the elements that we have been discussing he ones who count for the most in dealing with all practical issues of the temperance situation. Now nust come to these practical problems of today. urthly, then, *our modern church youth should be ed to face the practical issues of today.* How? us see.

r one thing, have the young people of your church mmunity ever asked themselves what the facts he temperance situation near home are? How aw is observed? What attitude the courts take? t happens to a drunken, woozle-eyed motorist runs past a stop light? What the police are g about it? Whether the hot propaganda of the press about the hip flasks in high school (*your* school, not the other person's) is all true, partly , or largely bunk? Many a group of young people ld find a new interest in life, to say nothing of est in their group meetings, if they found them- es on such a quest as this.

gain, let the person responsible, young or old, but erably young, get in touch with the Crusade with Christ Campaign. This is nót a new organization, or movement, or club to join. It is an effort on the part of all youth enterprises of North America to focus the thought of youth upon three great goals for the next few years. These goals are—Evangelism, World Peace, and Citizenship (or Law Enforcement). Sunday schools, young people's societies, Y. M. C. A. groups, Y. W. C. A. groups, and so on, are all combining in one cooperative enterprise for these great challenges. Write for free literature to the Crusade with Christ Committee, Room 208, 41 Mt. Vernon St., Boston, Mass.

Further, they may need more materials to keep their appetites appeased. There is a Commission on Youth and Law Observance, that has issued a very sane and constructive document. Write for this material to Harry N. Holmes, Chairman, at 66 Fifth Ave., New York City. The cost is fifteen cents.

Again, if any group wants to go into this thing still more thoroughly, why not get a real book on the subject? There are several, of course. Perhaps the best is *Prohibition in Outline* by F. Ernest Johnson and Harry S. Warner. It has been edited for interdenominational use by three competent editors. It sets down the facts without prejudice, which is hard to do no matter which side of the scrap one is on. Order from your local book store, or from the publishers, the Methodist Book Concern, New York or Cincinnati, at 82 cents postpaid. The book by Professor Fisher of Yale, *Prohibition at Its Worst*, is also good.

Secure Personal Commitments

In the fifth place, *there will always be a place for some form of personal commitment.* Three forms are here suggested.

First, the signing of a pledge. There were evils in the old use of pledge-signing and there were no doubt values also. The promiscuous, flying tackle at a youth's soul, the burglarizing of personality that often went with it, were frequently harmful. And yet one can see how a pledge, signed as a part of a normal experience, perhaps after a discussion course such as has been mentioned, could be valuable. Perhaps, the card would remain with the signer, perhaps it would be blank only, and often it might deal with specific resolutions growing out of the study and activity of the group.

Further, there is often a place for a natural statement of personal resolution in connection with such a matter as this. For example, the various denominations cooperating through the International Council adopted in February some youth materials as part of the Christian Quest materials. These are: *A Book of Discovery* (for intermediates), *A Book of Adventure* (for seniors), and *A Book of Achievement* (for young people). Each of these provides for a group building a code of life ideals for the use of the members. In such a code each individual might make a voluntary commit-

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Practical Methods of Temperance Education With Children

By MILDRED O. MOODY*

WE ALL BELIEVE in the unity of the educative process. If this principle of unity is applied to our efforts in the way of temperance training, it means that this phase of education can not become simply another drive under the name of education when it is in reality nothing more nor less than propaganda. It means that it must be truly educational, gearing into the regular program, taking its place as an integral part of a total program of religious education for any age group. It means, too, in all probability that the task of temperance education must be accomplished by the religious educational groups if accomplished at all.

Can we define what temperance education is for children? Does it mean describing the hideous effects of alcohol upon the organs of the human body, showing the various stages of degeneration resulting from the use of the poison? Does it mean a review of the history of the open saloon of past days with all its attendant evils? Does it imply a study of the movements which wrote the Eighteenth Amendment into the Constitution of the United States of America? What does it mean? We are interpreting it to mean a program of health education plus a program of moral training which helps to solve the problems of self-control, respect for law and obedience in the different areas of child life.

These problems will be found largely in the life situations in which children find themselves, and the program of religious education needs to help boys and girls respond to these "Temperance" situations in a Christian way. Our objectives, then, become: (1) a growing, developing relationship between the child and God; (2) a training in responses in health and citizenship situations which are conditioned by moral and religious training.

Kindergarten

FROM OBSERVATION of child life it is not difficult to discover some of the situations and responses which reveal problems to be solved by temperance education. Live with a kindergartner and eat three meals with him daily. Likes and dislikes have formed very early and they are perfectly obvious in his little turned up nose, his averted face, the violent shake of his head when spinach is offered, or milk is urged upon him, or he is left in his little chair all morning until the oatmeal is gone. In situations of this kind self-control slips gradually, tears come, unhappy scenes result which upset digestive systems and raise at least temporary barriers between parent and child. It's a temperance problem, and before we can determine practical methods which will help in such situations, we must think through what would be the desired response on the part of the child, the Christian response. Would we say that in these "eating" situations we could wish for the following responses?—A cheerful willingness to eat what mother says is best for the sake of keeping well a growing strong; a desire to eat a wide variety of fo in the interest of keeping well so they can play; sh ing an appreciation for mother's and father's wo in providing and preparing the food; showing appreciation for the heavenly Father's plann which gives many different kinds of food to all. Th responses become, then, some of the objectives o program of temperance education for kindergar children.

With the problem of our group discovered and desired responses in mind, the next step is to determ the possible procedures which might be followed helping the child respond in a Christian way.

Procedure—List the breakfast menus which children give to you. Build a picture chart togeth showing one of the best kinds of breakfasts for lit children. Show pictures of vegetables and fru suitable for children. Let the group identify th Let each choose one he wants and pantomime choice while the others guess. If orange is chos pick it from the tree, squeeze out the juice, drink If milk is chosen, pour it into a glass, and drink If potatoes are chosen, dig them, peel them, ma them. Sing songs about the various choices. Throu conversation get group judgment on one item of di If milk is chosen, show a picture of a cow. Let t group tell who brings their milk. It may be fath brings it from the barn, or the hired help, or the m man, or the grocery man. Count how many peop help them have milk to drink. Sing the "Everyd Helpers" in the *Little Child and the Heavenly Fath*

Tell the story of "Bread and Milk" in Danielso *Object Lessons for the Cradle Roll* or a story abo "Good Things to Eat." Dramatize the story. Sh the picture "We give Thee Thanks," Jessie Wil Smith. In conversation let the children interp the picture. Learn the grace from the picture,

"God is loving, God is good.
And we thank Thee for this food."

Serve graham crackers and milk. Let the gro sing the grace. Make record charts. Paste pictures breakfast diet on heavy card board. Mother keep record of child's response to eating situations

Primary and Junior

CHILDREN GROW a bit older with broa experiences, wider contacts. The temperan problems in their lives must be discovered in the sa way as outlined for very young life. What are so of their temperance situations? Going to bed time, insisting on eating same things as adults, refus to clean the teeth, playing in water and mud puddl acceptance of what is best for the group, putt aside one's own desires for the sake of the gro getting one's desires by stealth or trickery, usi younger brother, losing one's temper when wish are crossed, respect for those in authority, followi

*Miss Mildred O. Moody is Director of Elementary Work, Methodist Episcopal Church Board of Education, Chicago.

es, obeying the laws in all areas of life, ruthless tion of life or property.

iously much of the training in Christian re- s to situations like those must be accomplished lirect rather than by direct attack. Obviously, arents must be enlisted in the enterprise. How ildren be trained to make Christian responses iations requiring respect for those in authority nts are not consistent and cooperative? How esired results be obtained if parents through s, broken promises, and deceit cause their chil- o lose faith in them? Temperance education ldren is a problem of parent education as largely a problem of character training. Let us illustrate ssible procedure in one instance.

ation—Following the "rules of the game" in mmunity. Why should I mind? How can I the rules? Is it all right to dodge if I'm not out?

ired Responses—Willingness to abide cheerfully rules, coming from an intelligent understanding reasons for such rules.

erence to the rules in face of group opposition ng out of sense of working with God for a better .

ivities—Taking some community happening in the boys and girls are interested and about they are talking, lead them to discover some rules of your community. Send them to their ts, the justice of the peace, the president of the e board, any reliable source to discover the rules: rules; moving picture regulations; sanitary —back yards, walks cleaned, and so forth. Talk why we have rules. Organize into a "town il" and play the building of ordinances, the ng of rules. Let the group tell experiences in ng or disobeying rules. Get group judgment right or wrong. Tell stories leading to necessary ons on part of the characters. Let the group the story. Play games involving doing just one is told. Compare the "fun" when all follow les: the confusion when they don't. Apply to the community.

cuss other rules which may be needed in the unity. Forward them to the responsible author- n the name of the group.

erpret the place of God in obedience to rules. may be done through simple stories of natural nd order. The "rule" of the heavens.

rce materials for the teaching and worship ams would need to be selected. They would from fields of local happenings, art, biography, y, Bible stories, song. Enterprises of the day. a block of Sunday and week day sessions to out the enterprise which will provide the ties through which this problem will be attacked. careful note of responses.

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God Bless the Teachers!

IF AS WE view the figures in a hall of fame we could go back of those who are there by virtue of their greatness, to the causes which made them great, what would we find most frequently? At the center of the circles of influence would be found standing the *parents* and *teachers* of those who are great. It is the great ambition of every great teacher to serve, and the greatest joy comes to him in seeing the success of those whom he has helped to succeed. If greatness is measured by service, should not all great teachers have a place in the hall of heroes?

Many who have attained to a vital religious experience can point back to the influence of some godly teacher in their lives. They gladly testify to that influence. Such is the testimonial we print herewith:

The Best Sunday School Teacher I Ever Had

By Mrs. Rudolph Swartout

"The best Sunday-school teacher I ever had was a woman of unusual capabilities and a personality that impressed all with her sincerity. She was very modest in appearance and had a sweet, earnest face. Physically she was not very strong, but she had a strong Christian personality.

"She knew her Bible thoroughly and lived in accordance with her teachings. She read a great deal, keeping in touch with what other Christian teachers and people were doing.

"Her classes were always interesting because she brought in everyday experiences and questions which were common to all members of the class. The girls would readily take part because they were so interested. In discussion she made herself one of us.

"She had a very marked interest in the individual members of her class. She was always helping us to find our places in Christian service, especially in the church. She called on us when we were sick to give some word of encouragement. She often helped the girls when they had problems to discover the right solution.

"As an executive she was unusually strong, which showed in the organization and activities of her class. The girls took part in the class duties in an effective, harmonious way. She helped many to decide for Christ. I remember her as an ideal teacher."

Thousands of others would like to tell similar stories. The *Journal* invites you to write and submit your own impressions of your best teacher. In a statement not to exceed 250 words in length, tell what it was about your teacher's method or personality which makes you remember him as the best teacher you ever had. The Board of Editors will select a few of the best statements for printing in an early issue. This is another opportunity for every reader to help make the *Journal* more interesting and better.

Send your statement to *The International Journal of Religious Education*, 5 South Wabash Ave., Chicago, by May 1.

Youth at Worship

By HOMER J. COUNCILOR*

EARLY IN THE study of mathematics we learn that we must begin with a concrete and definitely stated problem if we would work to a satisfactory solution. Not dissimilar is it in the field of spiritual endeavor, for certainly no advance can be made, no errors corrected, no weaknesses strengthened until we clearly recognize the basis from which we are laboring.

With this in mind may I state one of the most challenging problems facing our religious leaders today, simply and perhaps a bit bluntly?

Our children do not voluntarily attend our church services in any considerable number, preferring to return home immediately at the close of the school session. The church neither interests them nor does it minister to their spiritual needs. Its message does not deal with their realm of thought or life, tending rather toward subjects entirely foreign to their experience. With the passing of the family pew the last redeeming tie was broken.

Willingly they attend with truly amazing regularity the Sunday school, graded to meet their requirements and offering courses of instruction prepared with their needs in mind. Here is something they can readily grasp and here is a fellowship of kindred spirits.

Between these two, the church and the school, a gulf exists, very much to the detriment of the church for children have ever been the eternal hope of each tomorrow. This might not at all concern us if with the advent of young manhood and young womanhood the situation remedied itself, but it does not. Quite to the contrary the percentage of attendance in the school drops markedly and that of the church is proportionately worse.

How then are we to create in our children an understanding and love for the church? How are we to build so that they will naturally find their places in the church body when they shall have attained the years of more mature thought and interests? In a single word, how are we to develop a living, dominating church consciousness?

TO MANY OF US the most satisfactory answer seems to be through what we term, for want of a better name, the *Junior Church.*

Defined simply we mean by this an actual church composed of boys and girls from nine to sixteen years of age, functioning as nearly as possible after the pattern of the adult church in connection with which it is operating.

ORDER OF SERVICE
A Typical Program

PRELUDE
Call to worship
Invocation, closing with Lord's Prayer.
Hymn: "Holy, Holy, Holy, Lord God Almighty"
Unison reading: Matthew 18:1-6
Hymn: "Saviour, Like a Shepherd Lead Us"
Announcements
Offering
Hymn: "O Jesus, Thou Art Standing" (Children's Chorus)
Scripture lesson: Mark 10:17-22
Prayer
Hymn: "I've Found a Friend, O Such a Friend"
Sermon:
Theme: "Jesus the Friend of Youth"
Hymn: "Take My Life, and Let It Be"
Benediction: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

It is recognized, of course, that in certain deta such as the church ordinances, and so forth, the adu church alone can officiate. These lines of differenti tion should be frankly acknowledged. The supremac of "the church" should always be emphasized.

This clear differentiation should particularly appl in the matter of *membership* in the Junior Churc Dealing as it does with the formative years (befor during, and after the birth of the period of individua decision) the only requirement fo membership which may reasonabl be established is the expression of desire to share regularly in the ser ices. In no case should such a application for membership be mis taken for what we commonly kno as church membership. If it i desired two types of membershi may be provided, active (Christian and associate (non-Christian).

But our junior organization mus be *a church.*

Only as such will it insure th results we seek. The same officer required in the conducting of th affairs of the adult church shoul be chosen and installed from amon the children in the Junior Church The duties of these officers shoul approximate those of the simila officers in the senior church a closely as this is possible. Occasion should always be at hand, or b created, to call for the constan functioning of such officers thu giving prominence and value to th position. This plan affords a splendid opportunity fo explaining the origin and purpose of each office, an of thus familiarizing the children with church polit and the methods of recognized procedure, fitting ther for active and efficient service in later years.

It is a source of deep satisfaction to any worke with children to watch the rapid development of suc a group of officers under carefully planned leadership

The pastor of the Junior Church should be a ma sympathetic with children, one blessed with an under standing of child nature and its needs, capable o establishing a point of contact with the membershi of his church and developing their confidence. It wi be found to be as harmful to the success of a Junio Church to have a constant (weekly or monthly change of pastors as it is to an adult church. Probabl it will be more than harmful—fatal.

Naturally a great deal depends upon the pastora leadership, for he it is who establishes the scale o values for those under his charge.

In many instances this will give rise to the questio Who is to be selected as pastor? Recognizing fu we that "circumstances alter" and that the "suit must b cut to the patron," there are however certain sugge tions of at least passing value. The pastor should be

*Rev. Homer J. Councilor is Assistant Pastor, Calvary Baptist Church Washington, D. C.

-ho makes this his major field of service, seeing
'imal importance of such foundation building.
ably he should not be a teacher in the younger
ments of the school because of the likelihood of
'ting interests. The task indicates a man of full
ity who demands the undivided respect of the
nd girls, and who has not lost his touch with

pastor of the adult congregation, while exercis-
visible supervision, is nevertheless a powerful
for success or failure. His hearty approval will
influence the parents under his ministry to urge
tendance of their children. His counsel will be
invaluable by the pastor of the Junior Church.
er dignity will be added to the work and an
sed sense of worth established if at least once a
ie arranges to occupy the Junior Church pulpit,
gular pastor remaining with him in charge of the
of service.

ndance upon and participation in the Junior
h should, so far as the church is concerned, be
tary on the part of the boy or girl. He is attend-
urch because he desires to, because there is
hing he likes in the service, because he is a vital
in its life. With the friendly cooperation of
ts in the home no difficulty is
enced in attaining this goal.
the same youngster transfers
tendance from the junior to the
church by reason of age, his
de is unchanged and he readily
s himself in an atmosphere
y entirely familiar to him.
e *hour of meeting* should be that
regular morning church service.
ld it at any other time would be
rifice influences of immeasurable

point of length—sixty minutes
seem the reasonable maximum
he Sunday-morning service.
this period is judiciously used
ements of worship may be in-
d, a worth while message de-
d and the children's interest
ained throughout without the
st difficulty.
these services due consideration
be given to the natural physical
sness of childhood, and fre-
opportunities to stand should
ovided. Special features in the
of service will be found to be
satisfactory when contributed
e members of the church them-
, having in mind always that
features must be of a type
would be appropriate in any
service. This is most essential
e must remember that our aim
creating of a church conscious-
not merely providing another
ing."
e Junior Church lends itself
idly to the building of a *chil-*
choir. Such a choir will be found invaluable, both for its present use in supporting the congregational singing in the hour of worship, and for its future possibilities. The ever-present problem of all church music would soon cease to be a problem if thus early definite training were universally undertaken. Moreover, the use of the choir materially assists in emphasizing with the children the fact that this is their church, offering an opportunity for them to express themselves in worship and demanding their loyal support.

If the proper *spirit of reverence* would be attained it must be reflected from the platform to the pew. This principle is so well recognized that it needs only to be stated to suggest at once its far reach in this field of endeavor.

Very valuable training in *stewardship* and the Christian's relationship to the financial obligations of the church may here be introduced. After the Junior Church accepts a nominal annual budget upon the recommendation of its proper officers, each member should be made to feel that he is expected to share in the raising of this money. The amount of the individual pledge should not be the point at issue, stress rather being laid on the fact that every member should be on the treasurer's books as a regular giver. Unconsciously on the part of the member the habit of systematic giving is being formed.

Written pledges may be taken, envelopes for weekly payments distributed, and the entire matter handled in accordance with the best adult church methods. With very little difficulty almost 100% of the members can be secured as subscribers to this annual budget. When this percentage is contrasted with the percentage of contributors of record to the average adult church a hint is given as to the value of this early training to the church of tomorrow.

SO MUCH for theory. Most essential of all is the question: Does it work? After four years of intensive labor in this field the writer answers with a most positive affirmative. It does! It is in many ways the most satisfying field open to any religious leader. Very quickly he feels a close tie between himself and his boys and girls. From homes and schools he hears echoes of his messages. From fathers and mothers come testimonies of gratifying spiritual development, of character forming, of lives being shaped, of worthy purposes crystallizing, of high goals being established, of life's great decision being made—these and more.

Perhaps there is a work of greater value somewhere—perhaps—but we doubt it.

In this article Mr. Councilor tells of a very successful Junior Church in Washington, D. C. In another article in this issue, Professor Wilfred E. Powell considers the educational aspects of the Junior Church and comes to the conclusion that another type of organization may serve educational purposes better. This indicates that there is considerable difference of opinion with respect to the Junior Church, with equally good authorities on both sides of the question.

There are many local churches which are considering the question of the Junior Church. They are looking for guidance. In a question on which there is so much difference of opinion it is impossible to give a final, ready-made answer for any situation. We are trying to serve them by offering these two viewpoints.

Much further light on this problem could be shed through a symposium on the Junior Church in which those who have had experience with this type of organization would express their views and discuss their type of organization. Some have undoubtedly had very successful experience, others may have been disappointed with their experiments. We invite those who have through actual experience come to a conviction with respect to the value of the Junior Church either positive or negative, to write a statement for publication in the *Journal*. Such a statement will be greatly increased in value if those who have worked out successful plans for the Junior Church will state very briefly such features of their plans as they feel are most unique and most successful.

—Board of Editors.

The article by Professor Powell on page 21 should be read in connection with "Youth at Worship" by Councilor.

A Project in Boy Life

By Roy A. Burkhart

"BOYS WILL BE BOYS" when they are not men. To see one hundred Canadian boys from different parts of Ontario in the Seventh Older Boys' Parliament, which met in Toronto during the Christmas holidays, would prove to any observer that boys can be boys and, particularly, that boys can be men.

Between sessions, at play and at the tables, these Canadian boys surely manifested all the desirable qualities of boy life. In the caucus and Parliament sessions, they were men; men of brains, men of purpose, men of daring, men of achievement. Their attainments and their earnestness would be a worthy object lesson for the United States Senate any day.

The Canadian Older Boys' Parliament is a distinctive boys' project. It is not a mock Parliament or a stunt idea. To the boys it is as real as life itself. It is a technique of conference procedure employed for the development and administration of a boys' work program. It is not an objective in itself, but rather a point of departure. It is the center out of which the different avenues of the program lead. The boys go back from the Parliament as promoters in their respective constituencies. Of the different phases of the program created by the Parliament, I was impressed throughout all the sessions of the Ontario Parliament in Toronto with the extent to which the whole procedure was a boys' affair.

Each boy represents a local constituency in the parliament, being elected by the Tuxis boys of local Sunday schools according to regular election procedure. He comes, then, to the Parliament as a member responsible to this constituency.

Several months prior to the time of the sessions of Parliament, nominees for the premiership are made. These nominees, with the Secretary of the Boys' Work Board, outline the plans for the Parliament, including problems for the different committees. Each nominee prepares a platform which is printed in the pamphlet that carries the Proclamation of the chief returning officer to each member of the House. These platforms show real skill and insight on the part of these boys.

The creative part of the Parliament is carried forward through committees on World Friendship, Finance, Program, Organization, Education, and Cooperation. When elected, the Premier selects ministers of his Cabinet who are the respective ch men of these committees. It is in these commit where the bills to be presented to the House are crea

A TYPICAL day's program includes a ca session of two hours, when opportunity for p liminary discussion is provided on the problems gr ing out of Parliament technique, boys' work promot in the province as a whole and in local communit local and world movements, and incidental matte This part of the procedure of the Parliament seems t most vital to the boys. To increase the number caucus meetings and have less meeting of the Ho would improve the effectiveness of the project. understand there is a tendency to this effect in so of the provinces.

Following the caucus meetings, the rest of the mo ing is given to committee meetings. After the n hour, the committees meet again for a time. In t middle of the afternoon, all committees adjourn a journey to the Convocation Hall of the University Toronto for a sitting of the House. At dinner the b are entertained by some organization which provi eats and fun in abundance. Then the wh evening is given to a session of the House.

In any complex procedure such as this, however, naturally would see certain points where criticis could be made. I know, too, that the boys' leaders Canada are aware of these points and are striving make adjustments as rapidly as possible whereby effectiveness of the Parliament may be increased.

The boys of Ontario raised approximately $19,(last year. At the Parliament all the details of budget and the bond campaign were studied by committee and a bill was finally passed by the Hou Each member left the Parliament with a clear und standing of his responsibility concerning the bud in his constituency. Throughout all the discussi the boys revealed intense interest in the budget. Th spoke of it as "our budget." The same could be s of every problem from minor questions, such "Should Parliament members smoke?" through gr er problems as, "How can the Boys' Board and

(Please turn to page 48)

Ontario Older Boys' Parliament, Toronto

Is the Junior Church What Is Needed?

By WILFRED E. POWELL*

ALREADY THERE IS a Junior Church *question*. The mere suggestion of the topic in a representative gathering of church workers will, in most cases, sult in a divided group. Some of those present ill strongly favor the plan. Others will have positive nvictions against it. And still others, perhaps, ill represent all shades of intermediate attitudes ward the question. If there are ministers in the mpany they are not likely to be all of one mind. here will be *opposition* on the ground that children ould attend the regular services of the church. here will be *approval* for the reason that children e not wanted in the church service. Nor will unanimy be found even among trained religious educationts. Some of them will endorse the idea of the Junior hurch because this agency adapts its program to ie needs of the young. Others, however, will declare iat it is not pedagogically sound.

This condition may not be very satisfactory to the erson who is seeking a workable plan; but perhaps, fter all, it indicates a rather wholesome state of ffairs. It suggests that there is a real problem here, nd that it is not yet determined which of the many iggested plans offers the most adequate solution. he simple fact is that there is much to be said in ivor of each of the proposals that have been made for olding the children in the church, and that all of iem need to be critically evaluated from the educaional point of view. It will not suffice for an enthuastic advocate simply to say, "This plan works." lmost any practical program under good leadership ould be made reasonably successful for the time eing. But there are always further questions. Is it ie best that can be done? Will it make the most alid, permanent contribution to the life and chacter of the children and to the ongoing of the church? his article is not written to advocate any particular lan. It seeks rather to call attention to some educaional principles which workers in the field will do ell to keep in mind.

THE SITUATION that has given rise to the various proposals contains a number of different lements. Prominent among them is the noticeable bsence of children from the services of the great ajority of churches. Even those young people ho are "born to the church" drift away from it in mazingly large numbers. At the same time the eligious education movement has brought to clearer onsciousness the fact that the children of today will ake up the church of tomorrow. It is obvious that ie future welfare of the church depends, in no small egree, upon the attitudes of loyalty and devotion iat it builds up in the lives of the young. And the hole problem is further accentuated by a growing ecognition of the possible evils in forcing the church ttendance of children. The modern American child, njoying the freedom that is his in other realms of life, is ot likely to derive much benefit from an uninteresting church service which he attends under compulsion.

In the face of this situation several courses of action have been proposed. Perhaps the least satisfactory of them is that of making a desperate appeal to parents to bring their children to the worship services of the church. To rely upon this procedure is not to deal with the problem at all, but simply to fall back upon exhortation. There are, however, at least three plans that attempt to meet the needs of the child as well as those of the church. For convenience they may be referred to as: (1) The Junior Congregation; (2) The Junior Church; and (3) The Junior Department of the Church.

The Junior Congregation

The first of these suggestions requires that special provision be made for the children in the regular church service. There may be some form of organization, but the essential feature of this plan is that the children are present, for at least part of the time, in the worship service of the church, and that this service is adapted so as to include a story-talk or children's sermon, and perhaps some other items which have special significance for the young. A Junior Congregation of this type was carried on successfully for many years by James N. Farrar[1] in the First Reformed Church of Brooklyn and by Walter Russell Bowie[2] at St. Paul's Protestant Episcopal Church, Richmond, Virginia. The plan is now used by a large number of churches in all parts of the country.

The Junior Church

It is the second proposal, however, with which this article is especially concerned. The name Junior Church is applied to a great many different types of programs. As the term is most commonly used, however, it refers to an organization of children—or of children and young people—which is patterned after the "adult church," and which conducts services of its own more or less closely resembling the services of the church. It is this kind of organization that is described by Weldon F. Crossland in *The Junior Church in Action* (George H. Doran, 1921) and, more recently, by Homer J. Councilor in *The Junior Church* (The Century Company, 1928).

Those who favor this plan claim much for it. They declare that it secures the church attendance of children—by which, however, is usually meant attendance at *Junior* Church; that it develops the church-going habit and cultivates institutional loyalties; that it appeals to the children because its program is suited to their needs; and that it trains the young in many of the activities of church life. Where the Junior Church is carried on under capable leadership there can be little doubt that some of these values are secured. But it may also be true that there are other and better ways of securing them. At least, certain rather serious questions are raised by this kind of program.

Is a new organization desirable? In most churches there are already a number of different organized

*Professor Wilfred E. Powell, M.A., B.D., is Head of the Department of eligious Education of Phillips University, Enid, Oklahoma.

[1]Farrar, *A Junior Church*. Funk & Wagnalls, 1908.
[2]Bowie, *The Children's Year*. Fleming H. Revell, 1916.

groups which make demands upon the time and interest of the children. The tendency in religious education today is to work toward a single unified organization of the church for the different age groups. This emphasis upon unification is wholesome. It would seem to suggest that, in meeting the present situation, no new agency should be created if the desired end can be reached in any other way.

Is it wise to duplicate programs? Except for the sermon, the most important elements in the activities of the Junior Church are graded worship and training in Christian service. These items are an essential part of the program of any well-organized department of the church school. Where this is the case it is difficult to see any valid reason for duplicating them in the work of the children's church.

Is there likely to be any transfer of loyalty? One of the most appealing arguments for this new agency is that it builds up appreciations and centers loyalties about the church. The question presses, however, as to whether it really succeeds in doing this any better than, let us say, the church school. A minister writing in favor of the plan puts the problem very neatly—and evidently quite unconsciously—when he says: "These boys and girls become just as loyal to *their own Junior Church* as the most loyal members of the adult congregation are to theirs." Evidently the loyalty that is being built up is attached to the children's organization rather than to the church itself. It would be interesting to know whether young people who, as children, were trained in the Junior Church are any more loyal to the church than those whose training was secured through other agencies.

Is the best educational use made of the available time? The ages included in the membership of the Junior Church range, in practice, from early childhood up to middle adolescence. A recent book on the subject suggests that the proper age limits are nine and sixteen. One cannot but wonder how the service may be said to be adapted to the needs of the children where there are such wide age differences among those who make up the group. The younger members would probably derive more benefit from a well-planned program of "expressional activities" correlated with the church-school lessons. The older children, we believe, need to have fellowship with the worshiping group in the regular church service.

These and other considerations have led some churches to adopt the third proposal for training children in the life and activities of the church.

The Junior Department of the Church

This plan is an outgrowth of the emphasis upon correlation that has characterized educational discussion during the past decade. It calls for a comprehensive organization of the children of junior age, and for a program that would provide for all of their activities and would secure the values that might be gained by church attendance. So far as the Sunday-morning period is concerned the program, lasting two hours, might embrace such elements as: supervised study; departmental worship—including an offering for the church and, at times, a brief talk by the minister; class recitation; and group enterprises such as dramatization, projects, and the like. Something of this kind was instituted a few years ago in the First Congregational Church of Toledo, Ohio. The plan has been developed very successfully by Abbott Book in the Union Avenue Christian Church, St. Louis.

It is not possible to say that any one plan is "best" for every situation. Local conditions differ so greatly that what is feasible in one church may not be satisfactory in another. It would seem, however, that the kind of organization and program represented in The Junior Department of the Church indicates the most hopeful line of development for workers in this field. By this method adequate recognition is given to the principles of *gradation* and of *correlation*. Personally the writer would, where practicable, modify the plan so as to include the presence of the junior children at the church-worship service for part of the hour. The program would then recognize a third important principle, namely that of *association*. Religious educators, above all others, must not forget that "teaching takes place wherever there is a fellowship of old and young" and that one of the best ways in which children learn to worship God is "by their natural association with ourselves who are their parents and teachers as we worship him."

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Training Vacation Church School Leaders

Under Laboratory Conditions

By HERBERT W. BLASHFIELD*

WHEN WE BEGAN preparing to train our leaders, vacation time was still several months ay. We therefore had sufficient time to carry out e desires of the Council of Religious Education that e training should be in typical vacation school uations. Fortunately one of our number knew of Saturday afternoon church school which could pro- le just what was needed. About one hundred chil- n were coming to this church h week for stories, play and ndwork. The leader when in- viewed readily consented to ow us to assume responsibility ten weeks.

Leaders or training teachers re selected for the kindergarten, mary, and junior departments on the basis of their training, perience and skill in working th these age groups. They were o considered capable of guiding d teaching the students who uld enrol in the school.

These leaders met several times th the committee representing e churches to plan the curriculum be used with the children and o the general method of pro- dure to use with the students. e privilege of making changes adaptations as the work moved was given to the teachers. The rriculum for the students was rtially the supervised experiences ile working with the children d partially text book material ed with the Standard Training rriculum of the International ouncil of Religious Education.

Letters were sent to the pastors all nearby churches inviting em to get their vacation school aders appointed and have them rolled in the school. Because t more than twenty-five students uld be accommodated the pas- rs were strongly urged to send ly superintendents or principals departments or of the schools.

THE TIME SCHEDULE for each session was about as follows:

00-2:00 The students and teachers by departments conferred together concerning the activities and lessons to be carried on with the children; they prepared the rooms and materials where necessary; they also spent some time in devotional meditation and prayer as a spiritual preparation for their task of leading the children.

2:00-3:30 The children, the students and the teachers lived together in as normal a way as possible. While the teachers took the lead most of the time, there was very close cooperation throughout the whole group as they worked together on some interesting piece of work, such as making paper flowers for decorating dining tables in the churches—as they played and worshipped together or as they talked about the lesson.

3:30-4:30 Each teacher met with her students for study and conference concerning the problems they met with the children and the main subjects needing attention and discussion. These subjects included grading and classification of pupils, child nature, curriculum construction, improvement of teaching, story-telling, and so forth.

4:30-5:00 The three groups met together for the consideration of common problems of the school and for announcements.

THE TRAINING TECHNIQUES used in this school included:

Demonstration and Observation. The training teacher had full charge during the first two days, demonstrating the kind of teaching which she expected of the students. Directions were given to them each week concerning what was to be observed. The students took notes and discussed the problems observed after the children had gone.

Participation and Practice. Gradually the students participated with the teachers in the conduct of the school. As they became capable of carrying on the work satisfactorily, they took units for practice such as telling the story, the directing of handwork or games. This supervised practice was considered by the students the most profitable part of the training.

Conferences and Class Periods. The conference period preceding the coming of the children helped to fix in the minds of the students the main objectives

(Please turn to page 42)

Why a Vacation Church School?

Religious education represents the investment of the Christian Church in childhood and youth. It is not an investment that rings the cash register, but one that sounds the coming of a new day for the spiritual life of the individual and the church, as well as that of the nation and the world at large. In other words, it is not an investment that pays dividends in dollars and cents, but in lives enriched and made happy and secure in the service of furthering the ideals of Jesus among men.

One of the ways in which a church may make this investment of religious education in its childhood and youth is through a vacation church school conducted during the summer months. The need for Christian nurture and development of childhood and youth is recognized by all thoughtful persons who profess to be followers of Jesus Christ. That one brief period of religious instruction given once a week on Sunday is inadequate to meet this need is the common judgment of all leaders of the Christian church who take seriously the matter of the proper religious training and development of childhood and youth.

The vacation church school is one of the solutions to this problem of inadequate time for religious instruction. A vacation school holding daily sessions, five days a week, for a period of five or six weeks has all the educational advantages of the public school in the continuity of its teaching. Classes meeting only once a week do not provide the proper continuity between lessons in order to secure the best results from the learning process. The church, therefore, must work to overcome the disadvantages of a six-day interval between the sessions of its church school. The vacation church school is a splendid effort in this direction.

—*Harvey W. Black.*

*Evanston, Illinois.

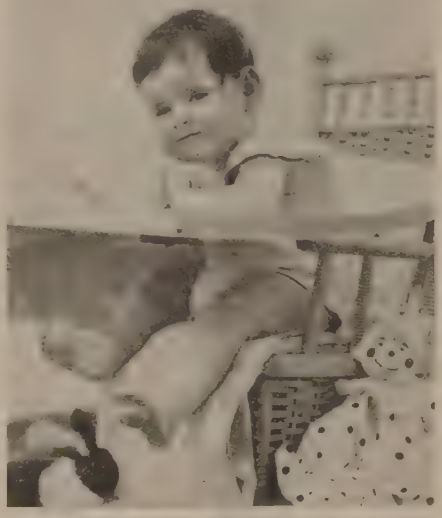
A Cradle Roll Experiment

By W. E. Bradburn*

AN ATTRACTIVE POSTER, with several hand drawn illustrations, hangs on the bulletin board in our educational building. It is headed, "YOUR CHILD." The poster reads as follows, "Early consideration of mild behavior difficulties may prevent serious behavior problems later. What can a parent do for the young child who—fusses about his food—or has temper tantrums—or is very destructive or cruel—or frequently runs away—or will not play with other children? The Mother's Club of Hennepin Avenue Church cooperates with the mothers in meeting these difficulties."

To the uninformed, a mother's club may mean one of many things. But to the mothers of our cradle roll children it means an active organization that has grown from a few to many, from meeting in the homes of the members to larger quarters, or the church parlors, from informal discussions to a series of lectures given by a member of the staff of the Child Welfare Institute of the University of Minnesota.

For a number of years our church school carried on a department commonly known as the "Cradle Roll," but whose sole function was to enlist the parents of babies to placing the names of their children on a roll which was kept rather perfunctorily. What to do with such a roll after it was made up was the constant question, and as is usually the case, nothing much was done except the routine form. A survey of our beginners' department disclosed a number of children under that department age who came with older brothers and sisters. We had no organized department to care for their interests and needs on Sunday morning.



Photo, H. Armstrong Roberts

In the fall of 1926 a separate department was organized to care for the cradle roll interests with a three-fold objective, namely, to care for the little tots who could come on Sunday morning and to provide for them a program of worship suited to their age, interests and needs; to provide a class for the mothers who came with little children, near enough to be on hand in case of need, and yet far enough away so as to leave the teachers free; and in the last place, to provide for a monthly meeting of young mothers with a definite program of instruction, inspiration and fellowship.

The growth of the program in all three directions has proved the wisdom of the move. One of the most attractive rooms in the building, and one into which visitors delight to go, is the cradle roll room. However, the work of this department is not confined to Sunday, for a constant check is made of birth lists in the newspapers, church-office records, and other sources for the names of new babies. The prompt and constant attention on the part of this department makes a very favorable impression throughout the parish. The letter of greeting, the calls made at the home, the flowers sent, all serve to center the interest of that home in the church. The mother's class which meets on Sunday morning gives opportunity for a frank discussion of Bible lessons and their application in the lives of young children.

Through the cooperation of the Child Welfare Institute of the State University, a course of eight lectures, from October to May, is being given this year before the monthly meeting of the Mother's Club. Following the lectures an informal discussion is held and the afternoon closes with a fellowship hour and luncheon. The lectures are based on the following topics:

Habit Building—
A discussion of the development of habit, showing the process by which simple acts of the baby grow into habits.

Habits of Eating and Sleeping—
A consideration of favorable and unfavorable conditions that arise to interfere with the establishment of correct habits.

Emotional Habits—
A brief discussion of the emotional states such as joy and affection; consideration of the problem of fear.

Emotional Habits—
Consideration of problems of anger and jealousy.

Discipline—
With reference to obedience, rewards, punishment.

Play—
Educative value of play in relation to the development of habits. Play equipment.

Books and Music—

Imagination—
Truth and falsehood.

In addition to these lectures, each member of the club becomes eligible to a correspondence course in child care and training which has been prepared by the Institute. The course consists of sixteen lessons, sent out once a week, until the course is completed. Questions given at the end of each lesson may be answered or not as the person chooses, but if the answers are sent in to the University, a certificate is issued by the General Extension Division for the completion of such work.

Through its three fold objective the cradle roll department has reached out into the life of the church and is supplying a felt need.

*Rev W. E. Bradburn is Associate Pastor, Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minn.

ne Use of Life Situations in Parent Education

By Cora Trawick Court*

HEN A BOOK like *Child Guidance*, Blanton and Blanton, is made available one would like to at once into every home where there are parents want to help their children to make the most of lives. The ever increasing number of books a may be described as scientific studies expressed rent language help make the present day the best nich to rear children. Books on child study are and reviewed by no less than a dozen well-ed groups which have been organized in America ne purpose of forwarding interest in parent educa-

One of the main approaches in the training of nts for the part they have in the character develop- of their children is this approach through individ- tudy of books which present the child's nature and onditions under which he may come to wholesome rity.

nere is another approach to the training of parents heir part in the development of their children. is through a growing skill in observation, descrip- and analysis of actual events which arise in the of parents and child. The problems which arise atural situations at once introduce the parents to necessity of reading with a purpose. When the neighbor mother-of-four finds time to read a a week on child nature and child nurture and at same time observes each one of her four children she may understand him and help him make the t of his life, that mother gains in skill in child ure. Her study of the results of the recorded stigation increases her own educational insight. ryday home events become significant. The train- of children becomes not only what Dr. Luther n Weigle calls, "the main business of those of us are parents," but perhaps the most interesting meaningful. Each observation sends the parent quest to find, from whatever source he may, that h he should do or should refrain from doing. se two methods, the study of books and the study fe situations, supplement each other in the training arents as teachers of their children.

n the Methodist Episcopal Church, South, there are ps of parents who meet at the regular Sunday ning hour for a study of home making and prob- s in child training. These groups find that they can- do all that they wish to do on Sunday, so they have r meetings through the week. In these weekday ps the mothers or parents make use of situation riptions which they study along with the reading ooks which help them in understanding ways of ily guidance.

n the city of M———— there is a group of hers who have had some practice in this edu- on of themselves by the study of their own difficul- and successes. They have given some attention he "Nervous Child," "Fears in Parent and Child," e Use and Abuse of Suggestion in the Control of a d," and "How to Help a Child to Love God."

his Mothers' Club at M————met at lunch-eon to formulate plans for its autumn study. Each person listed in the order of immediate importance to herself the types of situations in which she needed help. The type of situation which received the largest vote for immediate consideration was that which the parents described by such terms as "stubbornness," "willfulness" or "waywardness." Each member of the group was asked to contribute for consideration a written description of a situation in which the adult faced what she called, "stubbornness of the child."

All of these descriptions of situations were sent to the president of the Mothers' Club. She had them arranged in order and in mimeographed form so that each member of the group had the whole series as the basis of her study. The president prepared also a guide in the form of three suggestions which each mother should keep in thought as she analyzed the situations. The three suggestions were:

1. Try to form a picture of what the child was experiencing when he behaved as described in the "stubborn" situation. Try to put yourself in his place, with the same task before you that is before him, with no other means at your disposal than are available to him.

2. Try to form a picture of what the adult was experiencing at the same time. Did anything in the adult's behavior suggest to the child his behavior?

3. How much of the child's behavior in this situation probably rested upon an imperfect understanding or interpretation of what was happening?

Some of the situations which were described were the experiences of the mothers themselves, others were observed among their neighbors. Some are home situations, some from Sunday school.

Home Situations

"My little girl is stubborn about dressing and undressing. Not all the time but when I least expect it. She will cling to her clothes and not want to be undressed for bed, or, when she wakes up she will not want her clothes put on her. She used such force recently that a tender garment showed results of our trouble."

"John, three, decides upon a most unreasonable position and sticks to it. His older brother and he often get into the bath together. John usually gets out of the bath first. One day when I took his brother out first so that he could go on and dress himself, John wanted 'brother to undress and get back in the tub' so that he could get out first. He almost jerked into convulsions when I didn't have brother do this."

"Two boys, three and five, had some little peach trees in their back yard. One of these trees had a few blossoms on it and in time three peaches developed. The boys claimed this tree as their tree and the peaches as their peaches. They watched the growth of this fruit from day to day with very great interest. Mother talked to them about the blossoms and fruit, and together they looked forward to the time when the peaches would be ripe enough to pull.

"Aunt Jennie came for a visit to the family. The boys were glad to see her. One day during her visit, Aunt Jennie stayed at home to prepare dinner while mother took the boys on a

rs. Cora Trawick Court is Assistant in Home and Parent-Teacher Work, odist Episcopal Church, South, Nashville, Tennessee.

necessary errand. When the dinner was served Aunt Jennie said, 'I made this fruit salad for dinner because there were three such fine peaches on a little tree out in the yard, and they were just ripe enough to taste well in salad.'

"It took much patient explanation and some time to get the boys and their aunt to understand what had happened.

"Grandmother, distressed over the whole situation, went out and fastened some peaches on the other tree, 'discovered them,' and called the boys to come and pull them off. She thought that helped."

"Edward, seven, was given some spending money. Whenever Edward spent any amount for anything his mother asked him, 'What did you spend it for? How much have you left?' Edward said, 'I thought you gave it to me to spend.' His mother said, 'You are my child, and that is my money. You are mine and the money is mine. You must let me know about you and the money.' Edward said he didn't want any more spending money."

"John had just started to school in the first grade. He went the first week quite happily. On Thursday of the second week, at breakfast, John's mother said:

"'I'll take you over to school this morning, then I'm going to town to do some shopping.'

"John: 'Please let me go to town with you.'

"Mother: 'No, you must go to school.'

"They drove over to the school. When they came to the school, all the boys were playing in the yard together.

"John: 'I don't want to go to school. I want to go to town with you.'

"Mother: 'Do you hear mother? You must jump out right now and run on in to school.'

"John, beginning to cry, sat still in the car.

"Mother, calling to the school principal who was on the ground with the boys, 'Mr. Wright, please come and get John. There, take him out of the car for me.'

"Mr. Wright forcibly removed John from the car to the ground. John offered resistance and began crying loudly.

"When John was free from Mr. Wright's grasp he ran to the car and got in with his mother, saying, 'I won't go to school. I won't go.' To which mother replied, 'All right then, you may go home with me, but you will get what is coming to you.' John was now crying again and said, 'No, no, you are not going to whip me, either. You won't whip me.' Mother replied, 'It may be that I'm not going to whip you, but I think I am.'

"They drove on down the street."

"L. W., eight, was down town with his mother. They went over to his father's office to drive home with him. As they went through the city they approached a shop where paint could be bought, and L. W. said, 'O, please let's stop a minute and get some paint. I want to fix my wagon.'

"They stopped, got the paint and a brush and drove on. L. W. held his can of paint and brush and said something about getting his wagon finished 'this afternoon.' When they turned into their street L. W.'s father said, 'Run right in as soon as we get to the house, L. W., and put your things in the garage. Tomorrow you will have time to get your wagon all fixed up.'

"L. W. replied, 'No, I want to do it now, please father. I will have time before supper.'

"His father returned with decision, 'No, you may not paint this afternoon. Doesn't your father know best? When I said put the things away, I meant it. You will have to wait till tomorrow. And maybe you will not paint tomorrow, if you are like this. Your father knows what is best for you.'

"L. W.'s mother said nothing. She noticed, however, that L. W. was irritable with little brother and quite unhappy looking for the remaining two hours of daylight. He ate little supper. He didn't want any supper. After supper he didn't want any story hour stories. He didn't want to say any prayers before going to bed.

"The next day the paint was given to him, but L. W. fou his task uninteresting. He didn't care if his wagon nee paint. It would run just as well. In the afternoon his fath said to him, 'You must finish the job today. Yesterday yo thought you could do it in a few minutes and now you ca get it done in a whole day.' L. W. worked on rather indiffently and did not care if there were streaks on the sides of t wagon."

Situations Relating to Sunday School

"Myrtis' mother brought her down to the Sunday scho Myrtis liked Sunday school. This Sunday when mother open the door for her to go into her department Myrtis looked i saw the little children there but then turned and clung close her mother and said, 'I don't want go in there. I want to go right back home.'

"Her mother was nonplussed. For a moment she starte to 'make' Myrtis go in. She was very inconvenienced and sh could see no reason why the child should behave in this unusu way. She thought for a moment, then said, 'Very well, Myrti I shall take you back home. You know, however, that I a coming to church so you will be at home alone with the cook Nothing more was said. They went home. Myrtis was le and her mother returned to church.

"Mr. and Mrs. T. decided to say nothing about the incide at dinner. It was Wednesday morning of the week whe Myrtis looked up from her playing and said, 'Mother, do yo know why I didn't want to go to Sunday school?' Mrs. T showed no unusual interest but said, 'No Myrtis, I do no know.' Myrtis' reply was, 'You see, Mrs. Boyd was not the and Mrs. R. had a black hat on. Mrs. Boyd never wears hat in Sunday school.'

"Mrs. T. said nothing more about it. Mrs. Boyd was teacher whom Myrtis loved very much. Myrtis has not misse Sunday school since."

"Roy is seventeen. For several months now he hasn't gon to Sunday school. His father is distressed and says, 'Mother you are not firm enough. You ought to make him go.' Mothe is distressed but feels that an effort to make Roy go may b unwise. The beginning of his desire to absent himself fro Sunday school is definitely linked with a series of previou events. A teacher of a class of boys who were about fifte years old, offered bird-dogs as prizes to each boy who woul 'come on time and know his lesson for six months straigh running.' Roy had always been on time and studied his les sons. He had a dog too. Not a bird-dog, but a collie whic suited him well. His father and mother always let him hav pets to care for. At the end of the six months several boys ha won the bird-dogs for promptness and preparation. Roy wa one of them. He took his dog home. It caused no end o trouble with his other pets and with his neighbors' chickens Then, too, some of the other boys who won dogs quit comin right away as soon as they had received their prizes. Roy talked quite freely with his mother. 'After all, I don't have t go to Sunday school to learn about dogs, nor to get one. thought we go to Sunday school for something very different I've done a lot of reading these Sundays when I haven't gone.'"

"Max is seventeen. He has decided that 'A lot more of th boys stay at home than go to Sunday school. O, yes, we lik our teacher. He is a fine man. You know he is vice-president of the R. & C. Corporation. He is a busy man. But he just talks to us about radios and cars and movies. We've got a ca and I can fix ours up, and he has to get a man to do his. We have a radio and hear everything he hears. We made our own movie theater and shoot our own pictures. I guess he will b surprised if we invite him over some time to see the regular pictures we show in our theatre over the garage. You see mother, you've always said we go to Sunday school for some

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zes of Classrooms in New Church Buildings

By Henry Edward Tralle*

E OF THE PRACTICAL problems that must have careful consideration in the planning of a church building that includes provisions for religious education has to do with the sizes of classrooms. country-wide survey of competent opinion in ica, and a thorough-going study of fifty of the representative church buildings that embody iate facilities for religious education, yield the usions which constitute this article.

Every class, whatever its size, needs for its proper ioning a separate room of standard school-house uction. Each classroom should have walls that plastered and as nearly sound-proof as possible ample outside windows for lighting and venti-, with a single hinged door opening into an bly-room or into a corridor, with transom over as an aid in ventilation, with a visualization-pane e upper part of door for unobtrusive observation, a service-box in wall for facility in handling of ds and supplies, and with attractive interior finish and furnishings.

Classes may properly be from two to three times r in separate classrooms than when they meet in ame room with other classes. A teacher can teach n juniors, for example, in a classroom to better ntage than he could handle five pupils of the grade in the hubbub that prevails when from to fifteen classes meet in the same room. In ral, it may be said that public-school classes been too large, and church-school classes too l, for the best educational results.

The usual average allowance of floor space in the room is eight square feet per pupil. More space be desirable. Some leaders advise a considerably r average of floor space, for the sake of greater om of movement on the part of pupils in con- on with various project activities. An average ance of eight square feet of floor space per pupil e classroom will mean that a class of ten will ire a room about eight by ten feet; a class of e, a room eight by twelve; a class of fifteen, by twelve; a class of eighteen, ten by fifteen; a of twenty-five, twelve by seventeen; and so on out these general proportions.

Sizes of classes and of classrooms are dependent rt on the ages and grades of pupils to be accom- ted. The consensus of competent opinion would to suggest the following sizes of classes, in both Sunday sessions and the weekday sessions of the ch school: (1) primary, ten to twelve pupils; unior, twelve to fifteen pupils; (3) intermediate, een to eighteen pupils; (4) senior, fifteen to twenty-five pupils; (5) young people, twenty to thirty pupils. There is no agreement as to desirable sizes of adult classes.

5. *In a church school with a total attendance of more than three hundred, each departmental group should be subdivided into comparatively small class groups.* In a small school, each department may be handled as a single class; but, in larger schools, smaller classes are advisable, for the following reasons: (1) In the small class, the pupils have greater opportunities for participation in project-activities. (2) In the smaller class, there is closer, more potent impact of teacher-personality upon pupil-personalities. (3) The helpful weekday contacts of the Sunday-school teacher with pupils are more feasible and helpful when the class is small. (4) In the smaller class, the more intimate problems of life may be discussed with greater freedom than in a large class. (5) A vital educational evangelism is more practicable in the small class. (6) Supervised lesson-study is more feasible when the group is small. (7) The small class group gives the pupils the benefits of two types of religious education, the training in class and the training in the assembly group, in the worship period.

6. *Comparatively larger classes in very large schools mean fewer teachers and therefore, possibly, better teachers.* The larger the school, the larger the classes may be within certain reasonable limits. The arguments for moderately small classes outweigh the probable advantages that might be involved in very large classes. The solution of the problem seems to lie in the direction of providing professionally trained departmental superintendents, or principals, to have charge of the large departmental groups, and to depend, for the most part, on voluntary, less highly trained, smaller group teachers working under the direction and supervision of the departmental heads.

7. *Any uncertainties which may exist in connection with the suitable sizes of classes are not of sufficient importance to justify delay in the construction of classrooms in a new building.* The theoretical objection based on the "inflexibility" of a church-school building of standard school-house construction has been found, in actual practice, to be without foundation, for the reason that the rooms are of various sizes, so that there is always a room for any desired use. The standard allowance of fifteen square feet of floor space per pupil, seven in assembly-room and eight in classroom, makes possible an expansion in numbers of about twenty per cent in case of need, with permanent partition construction. Furthermore, most of the partitions, though of the "permanent" type, could be moved if ever the conditions should change or if the ideals of educational leaders should so change as to make advisable larger or smaller rooms.

Tralle is extension instructor, Columbia University, and consultant in ion with church building projects.

Reproduction of the Holy Land

By Juniors

By E. Agnes Dean*

WHEN JUNIOR BOYS hasten to the scene of the vacation church school activities, at 6:30 summer mornings, as was the case in the Holliston Ave. Methodist Church of Pasadena, Calif., it is very evident that something of more than ordinary interest is in the air. The attraction was nothing less than the building of a large relief map of Palestine, 30 ft. by 50 ft., on a vacant lot, opposite the church building, donated for this purpose.

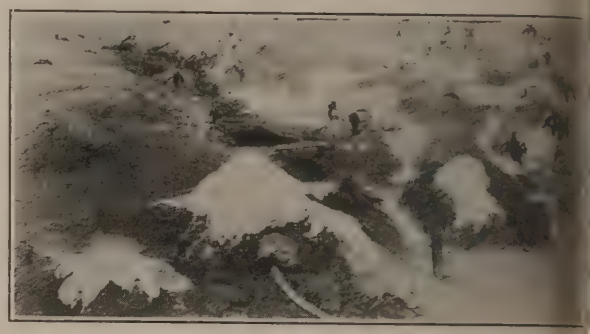
Everyone of the 60 junior boys and girls in this school had something definite to do and the interest was intense through out. The ground was first made perfectly level. On account of the sandy condition a load of clay was secured and added to the soil from the excavations and was used to build the mountains and other elevations. This was kept thoroughly moist and ready for use. Each layer of the elevations was tramped down and allowed to dry before another was added. On an average 1½ hours were spent on the grounds daily, besides the time given by the boys who came early in the morning or returned for work in the afternoons.

The children were encouraged to do research work, becoming familiar with the customs of the people, the geography of the country, animals, birds, products, and so forth, and consequently brought many pictures and models that were very useful in working out details.

While the boys were doing the excavating and building the elevations the girls made palm, cedar and other characteristic trees, also figurines of shepherds and soldiers which they painted.

Many figurines of camels, sheep, oxen, donkeys, oxcarts and plows that were sawed out by the boys were also colored by the girls.

Every junior was intensely interested in the Bible stories relating to the various historic personages from Abraham, Moses and David down to the scenes in the life of Christ and were able to locate accurately the points of interest on the relief map.



View of Holy Land from the north, looking south.

In order to show the great depth of the Dead Sea and the rugged surroundings the excavation was made deep enough to bring out these features as shown in the accompanying picture of the Dead Sea, the Jordan valley, the Sea of Galilee.

In the second photograph, Palestine is seen from the north. A hose connected to a nearby hydrant furnishes the water supply for the seas and rivers. Mt. Hermon is seen at the left; a cedar forest covers Mt. Lebanon at the right; the highland of Galilee is south and is bordered by the plain of Esdraelon with Mt. Gilboa and Mt. Tabor on the east; the jut into the Mediterranean is Mt. Carmel. Farther down the coast is the port of Joppa. In the Jordan valley may be noted many historic towns, Jerusalem, Jericho, Capernaum, Bethany, Bethlehem and Nazareth.

A detail map of Jerusalem was built showing the city with its walls and towers, the several gates; Mount of Olives and Golgotha just outside the Damascus gate.

The beds of the seas, the Jordan and other rivers were cemented so that they would retain water. The roads connecting the towns were made of pulverized rock, and the valleys were green as in the springtime; the green effect was produced by using whitewash colored green. The hills were left bare and the mountains covered with lime and sand giving the effect of snow, particularly on Mt. Hermon.

Holy Land from the south, showing central valley of Dead Sea, Jordan river and Sea of Galilee.

Materials Used

LARGE QUANTITIES of old newspapers; berry and other fruit boxes supplied the necessary boards; these were contributed by the children, a numerous cartons which were cut t proper lengths and covered with papi mache and used for towers, houses, a so forth. The old newspapers we soaked in water over night, then reduc to a fine pulp and combined with s and flour in the proportion of 3 cups pulp to one cup of flour and 1-3 cup salt. This pulp combination was moul ed into bricks and allowed to dry f two or three days before laying. It w also used in the making of the figurin of shepherds and soldiers, which we afterwards given the proper coloring The walls and battlements were all ma of the papier-mache bricks. The enti cost of materials did not exceed $10.

Results

These enthusiastic junior boys a girls took home such glowing accoun of this work in which they were so vital interested that the geography and hi tory of Palestine became the topic conversation in many a home and D and Mother were often called upon verify or explain various historic events. The closing day of this vacati church school brought crowds of int ested patrons and friends to view t various exhibits of work, the replica the Holy Land being the chief attra tion, and "Remarkably true in deta was the universal comment. The proje has resulted in an aroused interest Bible study; definite ideas of the land Palestine; and habits of accurate pla ning and work.

Plans for the construction of this m were largely based upon George Ad Smith's *Historical Geography of Palest* and *Life and Teachings of Jesus* by Ke Any Biblical atlas of Palestine will g measurements, which will be adapta to different spaces available.

Mr. J. H. Thompson, Director Religious Education, Miss Grace J nings, superintendent of the junior partment, with Mrs. J. H. Thomps superintendent of the vacation sch suggested this project, and toge her veloped the plans for this remarka reproduction of the Holy Land. R James Allen Geissinger, D. D., is efficient pastor of this progressive chur

*Pasadena, California.

Youth and Los Angeles

THE ONCE open road will be crowded with youth and leaders of youth as they go by Ford, by Thippet, by truck, by Chevrolet, by foot, by rail from verywhere to Los Angeles for the World's Convention, ily 11 to 18. Westward ho! will be the cry of all s they go, over river, mountain, and vale to the land roses and perpetual summer.

Youth and leaders of youth will be there from anada, from South America, from England, from urope, from Japan, China, India; yea, verily, from verywhere to Los Angeles they will come; "to strive o seek, to find" as brothers and fellow searchers.

In addition to the whole program, there will be four pecial features for youth and their leaders. Speakers nd leaders of world repute, repre- entatives from many countries, vill be present to share with the lelegates in youth's quest for a Christian World. Read! adven- turer, leader, searcher, and then be off, be off to the meeting of all nations at Los Angeles.

Popular Sessions

Three half days will be given to hese popular sessions. In the irst hour a resume of Young People's work around the world will be given during these three days. During the second hour conferences on World Friendship, World Peace, and Liberty and Law will be provided. The third hour, running through these three half days, will be given to sectional conferences on such problems as dramatics, worship, and so forth.

Technical Sessions

These sessions, three in number, of the same length as the popular sessions, will be open to one hundred delegates who are par- ticularly interested in the technique of young people's work from a pro- fessional point of view.

Saturday Evening Session

The plan is to have a lawn party of all the young people from all the states and counties who are regis- tered, with social and play fea- tures, closing with a candle-lighting service.

Sunday Evening Session

All young people who are regis- tered will meet with at least five thousand young people from over Southern California in a mass session. This will be an occasion of a lifetime.

Plan now! Write to your de- nominational or State Headquar- ters for Information.

Be a part of the World at Los Angeles

Important Announcement

The complete Reports and Minutes of the Annual Meeting of the International Council of Religious Education for 1928, including the Year Book, published in one volume, of over 200 pages, is now ready for distribution. The reports of the officers, staff members and committees of the Council are given in full; also complete lists of officers and members of the Council and its committees, and the officers of the advisory sections.

The Minutes give a complete, official report of all actions taken by the Council at the 1928 meeting on the recommendations of the Board of Trustees, the Committee on Education, and the various committees and sections of the Council, including the proposed merger of the International Lesson Committee and the Committee on Education and the standards approved for the accrediting of state councils.

The Year Book contains valuable information about the organization and personnel of the denominational boards and state councils, together with a list of related agencies. Among other items are the names and addresses of over four hundred professors of religious education in colleges, and over five hundred directors of religious education.

This volume containing the Reports, Minutes and Year Book, will be a valuable source book for classes in religious education. It is furnished free to Sustaining Members* of the International Council, and sold for $1.00, postage paid, cash with order.

Send your order and remittance to The International Council of Religious Education, 1516 Mallers Building, 5 South Wabash Avenue, Chicago, Ill.

*A Sustaining Member is one who contributes $10.00 or more annually to the International Council, and receives free the publications of the Council.

Mother and Daughter Week

May 6-13, 1928

The spring date for the observance of Children's Week for 1928 has been fixed for May 6-13, combining Children's Week with Mother and Daughter Week, culminating in Mothers' Day.

Make your plans now. Get the materials so that you will all be set for the best observance yet in your church and community.

Order from this list: (*Cash must accompany orders*).

	Each	*Per 100*
General Leaflet	1½c	$1.25
Mother's Day Worship Program	1c	.75
Daughter's Day Worship Program	1c	.75
Song Sheet	1c	.75
Banquet Suggestions	1½c	1.25
After Mother and Daughter Week What?	1½c	1.25

Order from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

Children's Week

May 6-13, 1928

Program material for Childrens' Week has been prepared by a Special Committee of the Children's Work Professional Advisory Section and may be secured from the International Council of Religious Education.

A Radio Message for Children's Week prepared by Miss Frances W. Danielson will be published in the *International Journal of Religious Education* for May.

The following suggested program for Children's Week is included in the program materials:

A Suggested Program for Children's Week

1. Sunday morning, May 6: Special Worship Program to be used in the general assembly of the school.
2. Sunday night: General Radio Message concerning Children's Week.
3. Sunday afternoon: Teachers in the various schools visit their own pupils.
4. Monday and Tuesday afternoons: Home visitation throughout the entire community.
5. Wednesday afternoon: A meeting of the Cradle Roll mothers.
6. Thursday afternoon: Children's Story and Play Hour.
7. Thursday night and Friday afternoon: Teachers' Institute.
8. Friday night: General Parent-Teacher Meeting in the local church.
9. Sunday afternoon, May 13: Community Parent-Teachers' Meeting.

It is not meant that any one community should attempt all of these, though perhaps some will wish to do so —but rather is it meant that each community should study carefully the list of suggestions and select just those things that will come most nearly meeting its present interests and needs.

Worship programs may be secured from the International Council at two cents each or in lots of fifty or more $1.50 per hundred, cash with order.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR MAY

*By Violet Rush**

Religion is not a separate department of life at anytime and surely not for the very small child. It is an important part of the total experience of his life.

It may be well to remind ourselves that Temperance for the small child applies to self control such as the child is able to develop. Formal talks on virtues have no effect, but given ample opportunity for living right attitudes in a simple way, will do much. These attitudes may be met through two direct points or avenues of contact that are characteristic of small children namely, imagination and imitation. Through dramatic accivities, stories, songs and pictures become an integral part of the child's life.

By self-control in the kindergarten is meant the ability on the part of each child to help to direct his work and play activities in harmony with others.

These lessons deal with life activities of the child, helping to build habits and attitudes of unselfishness, responsibility and self-reliance.

The material is only suggestive and will need to be modified to fit the individual and group needs.

First Sunday

THEME: RESPONSIBILITY

Aim: To help the children to develop the desire to cooperate in caring for little creatures. To awaken a feeling of their responsibility in helping when there is a need.

MATERIALS NEEDED:

Bird Nests (old ones)
Pictures of birds and their young.
Pictures showing a variety of bird nests.
Pictures of children feeding birds.
A canary or love birds in their cage if possible.
Crayolas, paper, paste.

PROCEDURE:

The child's interest in nesting habits of birds grows as the spring advances. If children are fortunate enough to have first hand experiences it is excellent, if not, pictures and conversation will have to do.

Pictures of birds building the nest and the father bird bringing food, and of the babies may be placed on the tables or hung about the room for the children to see. Nests of birds and the canary (if brought) should be placed so that the children will have access to them. After the children have had the opportunity to enjoy these things that have been put about the room, quiet music "Spring Song" by Mendelssohn, a few measures may be played calling the children to come and sit with the teachers.

CONVERSATION:

The children will be eager to talk about the canary, pictures, etc., and to tell about their experiences. Give them the opportunity.

SONGS:

"Sing Bluebird Sing," No. 13
"Robin Redbreast," No. 15
"The Canary," No. 16
Songs for the Little Child, Clara Belle Baker. (Abingdon Press.)

PLAY BIRDS:

Flying, hopping, etc. Return to seats.

STORY:

"Out of the Nest."
More Mother Stories—Maude Linsay (Milton Bradley Co.)

SONG:

"Sing Bluebird Sing"

PRAYER:

Dear Father, help us to learn to be kind to the birds. Help us to remember to give them water to drink and food to eat.

ACTIVITIES: (Select one or two)

1. Children may go to their tables and draw pictures of the birds and their nests.
2. Make baskets to carry crumbs to the birds in.
3. Feed the canary.
4. Dramatize the story.

Second Sunday

THEME: SHARING WITH OTHERS

Aim: To help the children to learn to share their good times with others. To help them to learn to share with the animal friends.

MATERIALS NEEDED:

Clay, may be bought in powder form and mixed the Sunday before and let stand in an earthen jar.
See materials mentioned the preceding Sunday.

PROCEDURE:

See preceding Sunday. New pictures may be added, including pictures of new birds that have come to the neighborhood during the week. Large sheets of gray or brown construction paper, with many small pictures of birds may be placed on the table for the children to mount and make into a "book of birds" for some child who is ill. The children will again enjoy looking at interesting pictures and objects about the room.

After the activities of the above mentioned have been put away, quiet music may be played calling the children together.

CONVERSATION:

The children will be anxious to tell about the new birds they have seen and to suggest things they can do to help the new birds.
Plan with the children things that can be done.

SONGS:

"Sing Bluebird Sing," No. 13
"Robin Redbreast," No. 15
"Woodpecker," No. 14
Songs for the Little Child
"Little Song of Thanks," No. 143
Songs for Little People, Frances W. Danielson, (Abingdon Press).

STORIES:

"The Hurt Wing," page 221.
First Primary Book, Elizabeth Colson.
"Little Gustava," Celia Thaxter.

ACTIVITIES:

Children may play the story, or play they are various birds building their nests.
At the tables, bird dishes may be molded. Give the children pieces of moist clay and let them make little troughs or dishes to hold crumbs or water for the birds and placed where they will be found.

Third Sunday

THEME: SELF-RELIANCE

Aim: To help the child to grow in independence. To help him to desire to perform deeds that are dependent upon him alone.

MATERIALS:

Pictures of sheep and shepherds.
Pictures of children at work doing things for themselves and others—
"Good Shepherd," Plockhorst.

PROCEDURE:

Continue work on picture books for children who are ill. Pictures mentioned above should be displayed so that the children can fully enjoy them.

When quiet music is played, the children will put their work away quietly and sit with the teachers. (Be sure to comment on the children who have put their things away, independently, and orderly, also mention how carefully the wraps were taken care of.)

SONGS:

"Now It Is Spring," No. 42
"Lambkins and Shepherd" No. 10
Songs for the Little Child

STORY:

"The Sheep that was Lost"
Bible in Graded Story, Vol. II. Edna Dean Baker and Clara Belle Baker. (Abingdon)
Religion in the Kindergarten, B. M. Rhodes (University Chicago Press), page 172.

ACTIVITIES:

1. Tell the story with paper and crayon.
2. Give a picture of "Lost Sheep" and let the children mount to take home.
3. Dramatize the story.

PRAYER:

Dear Father, please care for us and help us to care for everything you have given to us.

Fourth Sunday

THEME: SELF-RELIANCE (continued)

Aim: (See preceding Sunday)

MATERIAL: (See preceding Sunday)
Picture "Young David" by Gardner-Clay.

PROCEDURE:

Complete the picture books made for the children who are ill, wrap the books and write a short note (group work) to send with the books. Pictures mentioned before may be hung so that the children will enjoy them.

Quiet music calls the children to come and sit with the teachers—it would be well to again and again recognize and comment upon the manner in

*Miss Violet Rush is a teacher in the Children's School and is on the faculty of the National Kindergarten and Elementary College, Evanston, Illinois.

which the materials have been cared for as well as personal belongings.
GS: (See previous Sundays)
RY:
"David the Shepherd Boy"
Vol II *Bible in Graded Story*, Baker.
Beginner's Book in Religion, Baker
ACTIVITIES:
1. Model sheep from clay, make a hill side with David watching over the sheep.
2. Give picture of "Young David," let children mount and take home.

PRAYER:
Dear Father, please help us to grow strong so that we may be able to help to take good care of all of our things, our coats, hats and our pets.

PRIMARY DEPARTMENT PROGRAMS FOR MAY

*By Ethel M. Baader**

.s a teacher of little children, I too, conscious of the responsibility which nine in guiding them along the Jesus y. As I think through the needs of children under my care, through the blems they must face each day in their tacts with other people, I long to give m something real to help them, and t is Christ.

.s not a temperate life a Christ cen-ed, Christ directed life? Is it not a that has in it balance, where things are atly proportioned. Where selfish in-gence has no place. As one little girl it, "temperance means neither too nor too cold, just in the middle." a temperate life, a Christ life, is the ult of an inner desire and love I found, h my children, a need of helping them build up right attitudes first.

And so I share with you one approach, ng the four outstanding qualities ich this particular group needs. De-ndability, self-control, sacrificial giving d real sharing, and a desire to do unto ers as they would have others do to m. You will note that the thought ggested for each Sunday finds its great-emphasis in the story and in the pray-which follows. The prayers are not en in detail because each group will ve a little different need and thus will ve that particular need expressed in prayer of the morning.

The available material is by no means hausted. These services of worship are ered only as a guide to your planning d a report of how it worked with one up. Several story and hymn sug-stions are given under each item. Select e one that fits your situation best.

First Sunday: Dependability

IET MUSIC: Some good instrumental selection or one of the new hymns of worship which will be learned at another period.

ALL TO WORSHIP: "O Come and Let Us Worship," No. 3 (*A First Book in Hymns and Worship*). Tune: Refrain of "Adeste Fidelis."

O come and let us worship,
O come and let us worship,
O come and let us worship God, the Lord.

RAYER: (A prayer of love and praise to the Father.)

YMN OF PRAISE:
"Praise Him, Praise Him," No. 6, *Songs for Little People*
"Song of Praise," No. 7, *Song and Play for Children*

very morning I will raise Unto God my song of praise,
anking him for happy days,—"Glory to the Father."

TORY: "Knights of the Silver Shield," *Knights of Service*, Bradshaw, Abingdon Press (adapted for primary).

PRAYER: (Asking the Father to give us courage to stick to a job no matter how hard it is.)

SONG: "Knights Marching Song," No. 83, *Songs for Little People*
"I Cannot Do Great Things," No. 30, *Songs for Little People*
"Morning Hymn," No. 31, *A First Book in Hymns and Worship*

OFFERING: (Prayer of dedication.)
Offering hymn, "Gifts of Love," No. 29, *A First Book in Hymns and Worship*

Note: I would suggest that the lesson period precede the worship service for this Sunday.

Second Sunday: Sacrificial Giving

QUIET MUSIC

CALL TO WORSHIP: "Father in Heaven," No. 1, *Songs for Little People*
"O Come and Let Us Worship," No. 3, *A First Book in Hymns and Worship*

OPENING PRAYER: (In unison.) "Giving Thanks," No. 21, *A First Book in Hymns and Worship*

Dear Father of us all,
To thee our thanks we give,
Because thou lovest every child
Where ever he may live.

O Giver of all gifts,
We want to be like thee;
Help us to live unselfishly,
And always friendly be.

SCRIPTURE: Matt. 10.8; Acts 20.35; II Cor. 9:7

STORY: "George Kling's Gift," page 177, *At School with the Great Teacher*
"Freely Ye Received, Freely Give," page 46, *At School with the Great Teacher*
"A Small Gift," page 153, *Bible Story Book*
"Story of the Boy with a Lunch," *Bible Story Book*

PRAYER

PRAYER RESPONSE: "A Child's Thanks," No. 144, *Songs for Little Children*
"Hymn of Thanks," No. 19, *Songs for Little People*
"God is My Helper," No. 77, *Song and Play for Children*
"Giving Thanks," No. 21, *A First Book in Hymns and Worship*

OFFERING: "Freely Ye Received, Freely Give," No. 43, *Songs for Little People*
"Offering," No. 34, *A First Book in Hymns and Worship*
"Giving Thanks," No. 21, *A First Book in Hymns and Worship*

CLOSING HYMN: "In Closing," No. 37, *A First Book in Hymns and Worship*
"Closing Prayer," No. 98, *Songs for Little People*

Third Sunday: Self-Control

QUIET MUSIC

OPENING HYMN OF PRAISE:
"Song of Praise," No. 7, *Song and Play for Children*
"Hymn of Praise," No. 20, *A First Book in Hymns and Worship*
"Praise Him, Praise Him," No. 6, *Songs for Little People*

PRAYER: Pray together in the words of the hymn,
"Father in Heaven," No. 1, *Songs for Little People* (Substitute "our" for "their")

PRAYER HYMN: "Morning Hymn," No. 31, *A First Book in Hymns and Worship*

STORY: "How the New Year Law Worked," page 107, *At School with the Great Teacher*
"The Quails," page 96, *At School with the Great Teacher*
"Pluck," page 217, *A Second Primary Book of Religion*
Short stories, pages 54 and 56, *Manual for Training in Worship*, Hartshorne

PRAYER:

Our Father in Heaven, to thee we belong.
Guard us from evil and make us strong
To do what is right and most pleasing to thee;
Brave, pure and true, O help us to be.

PRAYER RESPONSE: "Jesus, Friend of Little Children," No. 29, *Songs for Little People*
"Morning Hymn," No. 31, *A First Book in Hymns and Worship*
"I Cannot Do Great Things," No. 30, *Songs for Little People*

OFFERING:
Prayer: Words of first verse of hymn 34, *A First Book in Hymns and Worship*
Offering Hymn: "A Gift from Children," No. 30, *A First Book in Hymns and Worship*

Fourth Sunday: Love for Others

(As expressed in observing the Golden Rule, the Law of Love)

QUIET MUSIC

CALL TO WORSHIP: "This is God's House," *A First Book in Hymns and Worship*
"O Come and Let Us Worship," *A First Book in Hymns and Worship*

PRAYER: Words of "A Morning Hymn," No. 2, *Songs for Little People*

STORY: "The Happiest Kingdom," page 129, *At School with the Great Teacher*
"Loyal Citizens," page 213, *A Second Primary Book of Religion*
"The Four Travelers," *Bible Story Book*
"A Runaway Slave," *Bible Story Book*

SCRIPTURE: Matt. 7:12—The Golden Rule

SONG: "Golden Rule," No. 27, *Songs for Little People*
"One Lovely Rule," No. 22, *Song and Play for Children*

SALUTE TO AMERICAN FLAG: (Use Salute that is used in the local public school)

SONG: "America"
"The Good American," No. 21, *Song and Play for Children*

SALUTE TO CHRISTIAN FLAG

SONG: "Faithful and Steady," No. 20, *Song and Play for Children*

PRAYER:

Our dear heavenly Father, we thank thee for the flag of our country and our church. We love them. In saluting them we are thinking of what we can do to honor them. Help us, also to pledge allegiance to thy Law of Love, to do unto others as we would have them do unto us. Amen.

*Miss Ethel M. Baader is Acting Director of cation and Weekday Church Schools for the New rsey Council of Religious Education, Newark, New rsey.

SONG OF ALLEGIANCE: "Hymn of Praise," No. 20, *A First Book in Hymns and Worship*

Faithful and steady, waiting we stand:
All of us are ready, for we love our land;
Glad to be serving; eager now to start;
Oh, we are so willing all to do our part.

Burdens for bearing, errands to run,
Little tasks for sharing, duties to be done,
Sunshine for making joy in every heart;
Oh, we are so willing all to do our part.

BOOKS SUGGESTED

Song and Play for Children, Frances Weld Danielson, Pilgrim Press
A First Book in Hymns and Worship, Edith Lovell Thomas, Abingdon Press
Songs for Little People, Danielson and Conant, Pilgrim Press
At School with the Great Teacher, Jeanette E. Perkins, Pilgrim Press
A Bible Story Book, Frances Weld Danielson, Pilgrim Press.
A Second Primary Book in Religion, Elizabeth Colson, Abingdon Press

JUNIOR DEPARTMENT PROGRAMS FOR MAY

*By Edna M. Crandall**

There are several things to keep in mind when preparing services of worship for Juniors.

First: Themes which vitally concern the Christian lives of the boys and girls must be chosen. One must be presented each week in such a way as to win their interest and the desire to worship through its use. Such presentation may be by means of a story, a talk by the leader, the reading of a poem or the discussion of a picture. It is better to use such material in this place, that is, as preparation for worship, rather than as part of the worship service where it too often occupies the central place. Prayer, which is the act of worship, should always be the central element of the worship service.

Second: A proper atmosphere for worship must be created. It may be through the closing of all doors, followed by a period of silence; the contemplation of a worshipful picture or listening to a piano prelude selected with a thought as to its appropriateness to the theme.

Third: The service should be dignified and beautiful with unity as its aim.

Fourth: It should provide for general participation from beginning to end.

Fifth: The materials used in its program should be such as can be understood and appreciated by junior pupils.

Sixth: The offertory should always be a part of the service of worship.

The service itself should be kept free from everything but worship. Instruction of any kind such as memory work and Bible drills; birthday services; announcements and anything else of a distracting nature should be taken care of in a preliminary period, sometimes called in junior programs, assembly, fellowship or drill period. This is not a part of the service of worship.

SUGGESTED ORDER FOR ASSEMBLY AND WORSHIP PERIODS

I. *Assembly period* (twenty minutes)
- HYMN
- SCRIPTURE (Memory)
- MEMORY WORK PRESENTATION AND DRILL
- BIRTHDAY SERVICE (first Sunday in each month)
- ANNOUNCEMENTS

II. *Preparation for Worship*
- INTRODUCTION OF THEME (By means of picture, talk, or story)
- PERIOD OF SILENCE

III. *The Service of Worship* (fifteen minutes)
- PIANO PRELUDE
- CALL TO WORSHIP
- HYMN
- SCRIPTURE
- SCRIPTURE RESPONSE
- PRAYER (Unison or Leader's)
- PRAYER HYMN OR RESPONSE
- OFFERTORY SERVICE
  - *Scripture Sentence*
  - *Offertory (soft music accompaniment)*
  - *Offertory Response*
- HYMN
- RECESSIONAL TO CLASSES

Theme for the Month: Honoring God Through Right Living

FIRST SUNDAY: *Purity of Life and Purpose*
SECOND SUNDAY: *Keeping Fit for Service*
THIRD SUNDAY: *Self-control*
FOURTH SUNDAY: *Responsibility for the Lives of Others*

First Sunday

THEME: PURITY OF LIFE AND PURPOSE
Preparation for Worship

SUGGESTED STORIES:
- "Sir Galahad"
- "St. Francis of Assisi"
- "David Livingstone"

SUGGESTED PICTURES:
- "Sir Galahad," Watts
- "David Livingstone"
- "The Boy Christ," Hofmann

TALK TOPICS:
- Life Purposes
- The purity of Jesus' life and his indomitable purpose of winning men to higher and better things

The Service of Worship
PIANO PRELUDE
OPENING: (Unison)

Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things.

As a man thinketh in his heart so is he.

SUGGESTED HYMNS:
- "I Would be True"
- "Keep Thyself Pure"
- "Purer Yet Purer"
- "Blest are the Pure in Heart"
- "O Jesus, Prince of Life and Truth"

SUGGESTED SCRIPTURE PASSAGES:
- Blessed is the man that walketh not in the counsel of the wicked. Psalm 1.
- The Law of the Lord is perfect. Psalm 19:7-11
- Who shall ascend unto the hill of the Lord? Psalm 24:3-5

SUGGESTED SCRIPTURE RESPONSE FOR MONTH:

Thy word have I hid in my heart,
That I might not sin against Thee,
Blessed art Thou O Lord,
Teach me Thy statutes. Amen.

SUGGESTED UNISON PRAYERS:

"O Lord, our God, who callest us through the voice of our conscience to repent of our sins and forsake them, cleanse us from every unholy desire, and remove from us every vain and evil thought; that our worship may be pure and acceptable in thy sight. Amen."

From *Worship and Song*

"Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting. Cleanse thou me from secret faults. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my strength and my Redeemer. Amen."

SUGGESTED PRAYER THOUGHTS FOR LEADER:
- Pray for purity in thought word and deed.
- For high standards of living, noble ideals and clean habits.
- To follow Christ as an example of the purest of lives.
- To choose a noble purpose.
- To ask God's help in keeping true to our purpose.

OFFERTORY SERVICES FOR THE MONTH:

Suggested Offertory Scripture Sentences:

Remember the words of the Lord Jesus, how he said,
"It is more blessed to give than to receive."

"Every good and every perfect gift is from above, coming down from the Father,
Freely ye have received, freely give."

"Honor the Lord with thy substance and with the first fruits of all thine increase."

"Give and it shall be given unto you, good measure, pressed down and running over."

Suggested Offertory Responses:

"We give thee but thine own,
Whate'er the gift may be,
All that we have is thine alone,
A trust O Lord from thee. Amen
(Tune: Dennis)

"Father we bring to thee,
Gifts of our love,
Wilt thou accept them now,
As thine above?
Thou hast so freely given,
All that we need,
Our gifts and hearts and lives
Are thine indeed. Amen.
(Tune: Bread of Life)

Second Sunday

THEME: KEEPING FIT FOR SERVICE
Preparation for Worship

SUGGESTED STORIES:
- "Daniel Refusing the King's Food," Daniel, Chapter 1
- "A Strong Body Wins," 1 Samuel 8:1 to 10:24 (Adaptation in *Heroic Lives*, Miller, published by The Elgin Press.)
- "Theodore Roosevelt's Fight for Strength," (From *Knights of Service*, Bradshaw, published by The Abingdon Press.)

SUGGESTED PICTURES:
- "Daniel, Frieze of the Prophets," Sargent
- "Daniel and his companions before Nebuchadnezzar," Wilde Bible Picture
- "Samuel Anointing and Blessing Saul," Dorè
- "Theodore Roosevelt."

*Miss Edna M. Crandall is Assistant Clerk of the Probate Court, District of New Haven, New Haven, Connecticut.

SUGGESTED TALK:
Keeping Fit, a duty we owe to ourselves, our country and our Creator
(Many soldiers in world war unfit for service)

The Service of Worship

OPENING: (Unison)

"Of all God's works which do this world adorn,
There is no one more fair and excellent
Than is man's body, both for power and form,
While it is kept in sober government."
(Spenser's *Faerie Queen*)

"For we are his workmanship, created in Christ Jesus for good works." Ephesians 2:10

"My body is a temple,
To God it does belong.
He bids me keep it for His use,
He wants it pure and strong."

SUGGESTED HYMNS:
"Be Strong, We Are Not Here to Play"
"Dare to Be Brave"
"March On, O Soul, With Strength"
"Believe Not Those Who say"
"In the Hour of Trial"
"Just As I Am, Thine Own to Be"

SUGGESTED SCRIPTURE PASSAGES:
And God said, let us make man in our image. Genesis 1:26-28
What is man that Thou art mindful of him? Psalm 8:3-6
We are laborers together with God. 1 Cor. 3:9-23

THE LAW OF HEALTH:

The good American tries to gain and keep perfect health. (The welfare of our country depends upon those who try to be physically fit for their daily work. Therefore:

1. I will keep my clothes, my body, and my mind clean.
2. I will avoid those habits which would harm me, and will make and never break those habits which will help me.
3. I will try to take such food, sleep, and exercise as will keep me in perfect health.

(From "A Code for Boys and Girls" by Prof. Wm. J. Hutchins,

UNISON PRAYER:

Give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work as hard and play as fair in Thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive all those who are unkind to me. Keep me ready to help others at home cost to myself. Send me chances to do a little good every day and to grow more like Christ. Amen.
—W. De Witt Hyde
(From *Hymnal for American Youth*)

SUGGESTED PRAYER THOUGHTS FOR LEADER:
That we may take care of the bodies God has given us.
That we will abstain from doing those things and eating those foods that will harm us.
That we will abstain from drinking alcoholic liquor and so breaking down our health.
That we may keep the prohibition laws of our land and help others to keep them.

Third Sunday

THEME: SELF-CONTROL

Preparation for Worship

SUGGESTED STORIES:
The Story of Sir Guyon, the Temperance Knight.
(Adapted from the *Faerie Queen*, Spenser)
The Temptations of Jesus.

SUGGESTED PICTURES:
"The Oath of Knighthood," Abbey
"The Temptation," Copping

SUGGESTED TALK TOPICS:
Self-control in thought, in speech, in conduct.
Controlling our tempers.
Keeping our Country's Laws.

The Service of Worship

PIANO PRELUDE

OPENING SENTENCES:

"He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city."

"Add to your faith virtue, and to your virtue knowledge, and to your knowledge, self-control."

"Whatsoever ye do, whether ye eat or whether ye drink, do all for the honor of God."

SUGGESTED HYMNS:
"True-hearted, Whole-hearted"
"Now to Heaven Our Cry Ascending, God Speed the Right"
"God Send Us Men Whose Aim Twill Be"
"Fight the Good Fight With All Thy Might"
"Yield Not to Temptation"
"Soldiers of Christ Arise"

SUGGESTED SCRIPTURE PASSAGES:
Hear O my son, and receive my sayings. Prov. 4:10-18
Be not hasty in thy spirit to be angry. Ecclesiastes 7:8-9
Be strong in the Lord. Ephesians 6:10-18

The Song of the Lilies

THE lilies say on Easter day,
"We give, we give,
We breathe our fragrance on the air,
We shed our beauty everywhere!
We give, we give."

The lilies say on Easter day,
"We live, we live.
In darkness buried long we lay;
The sun awoke us one spring day!
We live, we live."

The lilies say on Easter day,
"Give, children, give!
Give love and kindness everywhere;
They truly live who truly share!
Give, children, give."
—Lucy Wheelock.

THE LAW OF SELF-CONTROL

The good American controls himself. (Those who best control themselves can best serve their country.)

1. I will control my tongue, and will not allow it to speak mean, vulgar or profane words.
2. I will control my temper and will not get angry when people or things displease me.
3. I will control my thoughts, and will not allow a foolish wish to spoil a wise purpose.

(From "A Code for Boys and Girls" by Prof. Wm. J. Hutchins.)

LEADER:
What does the Bible say about self-control in thought?

GROUP:
Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things.

LEADER:
What about self-control in speech?

GROUP:
Let your speech be always with grace, that ye may know how ye ought to answer each one.

LEADER:
What about self-control in behavior?

GROUP:
We should live soberly, righteously, and godly in this present world.

SUGGESTED PRAYER THOUGHTS FOR LEADER:
That we may honor God through our speech and our thoughts as well as our deeds.
That we may control our tempers and be considerate of the feelings of others, that we do not hurt them by thoughtless speech and acts.
That we may act always as if conscious of the presence of God and with the desire to please him.

Fourth Sunday

THEME: RESPONSIBILITY FOR THE LIVES OF OTHERS.

Preparation for Worship

READING OF POEM: "Others," by C. D. Meigs.

SUGGESTED TALK TOPICS:
Keeping watch over our lives that they may be worthy of emulation.
Strong and weak characters, how they affect each other.

The Service of Worship

PIANO PRELUDE

OPENING SENTENCES:

"Be noble—and the nobleness that lies
In other men sleeping, but never dead,
Will rise in majesty to meet thine own."
—Lowell

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Bear ye one another's burdens and so fulfill the law of Christ."

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

SUGGESTED HYMNS:
"Let Not Thy Hands Be Slack"
"Rescue the Perishing"
"When Thy Heart with Joy O'erflowing"
"Lord Speak to Me That I May Speak"
"Heaven Is Here, Where Hymns of Gladness"
"Love Thyself Last"

SCRIPTURE PASSAGES:
I am become all things to all men. 1 Corinthians 9:19-27

FOR THE SAKE OF OTHERS:

None of us liveth to himself, and no man dieth to himself.

Let us not judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit

He that in these things serveth Christ is acceptable to God, and is approved of men.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

For meat destroy not the work of God. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

PRAYER THOUGHTS FOR LEADERS:
That we may watch our lives that they may be worthy for others to follow.
That we may never by any act of ours lead another away from the right road.
That we may be interested in the lives of others and help them in every way we can to nobler living.
That we ourselves may be kept from temptation and unchristian acts.

MAY PROGRAMS FOR THE DEPARTMENT OF THE YOUNG PEOPLE'S DIVISION

*By Edwin Phelps and Margaret Clague**

General Theme: Temperance

The theme assigned for the month is not an easy one around which to build a number of different worship programs. In the matter of intoxicating beverages "temperance" generally means "total abstinence." In other respects it is more likely to convey the thought of moderation, the "middle path" or the avoiding of excesses. When we consider "temper" from which temperance is derived, it has among others that meaning of composure of mind, equanimity, or self-command. In the realm of metals, "temper" means that conditioning by which the metal has been made capable of meeting the strains to which it must be subjected in its work.

In these worship services, one for the senior and young people is built around the thought of total abstinence; the others for these groups aim to express this thought of so conditioning one's spirit by the qualities of love, patience, and faith, that one is capable of meeting the demands of life.

The intermediate services are built around the thought of acquiring a high degree of self-command or self-control that enables one to avoid the unwholesome excesses in the use of the tongue, eyes, hands, and feet.

A limitation in further sub-dividing the theme of temperance has seemed to justify the suggestion that the senior and young people's departments, where they meet separately, use the same worship programs.

These services aim to relate variously four devices for worship—music, scripture, illustrative material, and prayer—to build up an atmosphere in which the presence of God becomes more easily sensed. The order of these devices as given here is by no means vital. A study of the material may lead some to devise a rearrangement. No violence will be done to the suggested material in so doing.

The room in which the service is being conducted, should be kept quiet and free from any interruptions from the time the quiet music begins until the last word of the service has been uttered. Ushers at the doors of the room should positively but politely allow no one to enter during the period of worship.

Try to avoid having anything done or said by anyone that is not directly a part of the worship program itself. In order to be as nearly free as possible from these mechanics—the leader's announcement of parts of the program—the order of service might be mimeographed and passed around or displayed on a blackboard. All of those participating in some special way should know exactly what they are expected to do and when. Readings, scripture, and otherwise, should be carefully gone over ahead of time. Stories or illustrations should be made "one's own" by repeated study, if not memorized.

*Baptist Young People's Union, Chicago, Illinois.

INTERMEDIATE

First Sunday

THEME: SELF-CONTROL IN THE USE OF THE TONGUE

(A Suggested Program)

QUIET MUSIC

CALL TO WORSHIP (in unison):

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all the people. (Ps. 96:1-3)

PRAYER: (by superintendent, one of the teachers, or a class president)

SONG: O Worship the King

SCRIPTURE: (to be read by five older intermediates)

James 3:2-13; Prov. 15:4; Prov. 18:21a; Prov. 21:23; James 1:26

STORIES: (to be given by two older intermediates or by two younger teachers)

"The Last Words of a Famous Man," page 71, *Adventures In Habit-Craft*, Schauffler, Macmillan.

"Diamonds and Toads," *World Stories Retold*

"The Boy and the Echo"*

"Hurrah! Hurrah!" shouted a boy in the woods one day. "Hurrah! Hurrah!" someone shouted back. He thought it must be another boy in the woods and started off to find him. "Where are you?" he called out. "Where are you?" came back once more. "You are mocking me!" he cried. "You are mocking me," came again the voice. "You are a goose," the boy cried, becoming angry. "You are a goose," came back the same voice. The boy began to cry and ran home to tell his mother that a bad boy hiding in the woods called him bad names. "Did he speak first, or you?" his mother asked. When he explained it all, his mother said, "There was only one boy there, and you were that boy, and what you heard was your echo. If you had spoke kind words, only kind words would have come back to you."

LEADER RECITES:

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

HYMN: "Take My Life and Let It Be"

(Note: It is suggested that this be the memory hymn for the month, and that it be used at each of the four worship services.)

Second Sunday

THEME: SELF-CONTROL IN THE USE OF THE EYES

Using the outline suggested above as the basis for future programs, the following materials may be used to good advantage.

CALL TO WORSHIP: (in unison)

Open my eyes that I may see
Glimpses of truth thou hast for me,
Place in my hands the wonderful key
That shall unclasp and set me free.
Silently now I wait for thee,
Ready, my God, thy will to see,
Open my eyes, illumine me,
Saviour Divine.

*From *World Stories Retold*, by W. J. Sly, used by permission of the American Baptist Publication Society, holders of copyright.

RESPONSIVE READING:

The wise man's eyes are in his head; but the fool walketh in darkness.

The eyes of the wicked shall fail, and they shall not escape.

Open thou mine eyes, that I may behold wondrous things out of thy law.

Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.

Unto thee will I lift up mine eyes, O thou that dwellest in the heavens.

HYMNS: "Open My Eyes"
"Take My Life and Let It Be"
"More Like the Master"

SCRIPTURE: John 9 (To be read by a younger teacher)

ILLUSTRATIONS:

Put a large blot of ink on a piece of white paper, in advance of the service. In the service, ask the pupils what they see. Undoubtedly they will say, "A blot of ink." Then show that there was much more clean, white paper than there was ink, yet most people saw only the ink.

Or, as an alternative, ask the pupils who Ananias was. More than likely the answer will be, "The man who sold his land and then lied about what he received for it." Call attention to the fact that there is another Ananias whose story has been read about as many times as that of Ananias and Sapphira, but who is seldom noticed. Read the story in Acts 9:10-18, drawing the conclusion that we are prone to see the bad rather than the good, but that we ought to look for the good.

QUESTIONS:

"Yet, weak and blinded though we be,
Thou dost our service own;
We bring our varying gifts to thee,
And thou rejected none."
—*Whittier.*

"Beautiful eyes are those that show,
Like crystal panes, where earth-fires glow,
Beautiful thoughts that burn below."

Third Sunday

THEME: SELF-COMMAND IN THE USE OF THE HANDS

Using the outline suggested above as the basis for future programs, the following materials may be used to good advantage.

CALL TO WORSHIP: (in unison)

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing of the Lord, and righteousness from the God of his salvation. (Ps. 24:3-5)

SCRIPTURE: (read by two intermediates) Eccles. 9:10a; Is. 56:2

SONGS: "Help Somebody Today"
"Work for the Night is Coming"
"Take My Life and Let It Be"

STORY: (to be studied in advance by a younger teacher and then told in her own words in as interesting a way as possible) The story of the building of the walls of Jerusalem, as told in Neh. 4:13-23. The builders of the wall kept themselves armed against the intrusion of enemies from the outside. Or, as an alternative, the story of how David turned not his hand against Saul, as told in I Sam. 24.

QUOTATIONS:

"Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through."

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

—*John Wesley.*

Fourth Sunday

ME: SELF-CONTROL IN THE USE OF HE FEET

Using the outline suggested above as basis for future programs, the follow- material may be used to good advan- e.

LL TO WORSHIP: (read by leader) 'salm 91

MNS:

'If Jesus Goes With Me"
'I Walk With the King"
'Take My Life and Let It Be"
'Where He Leads Me"
'I'll Go Where You Want Me to Go"

SPONSIVE READING:

Leader: Ponder the path of thy feet and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil. My son, walk not thou in the way with sinners; refrain thy foot from their path.

Response: Thy word is a lamp unto my feet and a light unto my path. Thou hast delivered my soul from death: wilt thou not deliver my feet from falling, that I may walk before God in the land of the living?

ORY: (to be studied in advance by a teacher and then told in her own words in as interesting a way as possible.) The story of Jonah, as found in Jonah 1:1-16 and 3:1-3. First his feet led him into trouble; later into rewarded obedience.

OTATIONS:

"Beautiful feet are those that go
On kindly ministry to and fro,
Down lowliest ways, if God wills it so."

"To every man there openeth
A way, and ways, and a way.
And some men climb the highway,
And some men grope below,
And in between on the misty flats
The rest drift to and fro.
And to every man there openeth
A high way and a low.
And every man decideth
Which way his soul shall go."

—*John Oxenham.*

"My Chum"

'He stood at the crossroads all alone,
With the sunrise in his face;
He had no fear for the path unknown,
He was set for a manly race.
But the road stretched east, and the road stretched west;
There was no one to tell him which way was the best;
So my chum turned wrong and went down, down, down,
Till he lost the race and the victor's crown,
And fell at last in an ugly snare,
Because no one stood at the crossroads there.

Another chum on another day,
At the self-same crossroads stood;
He paused a moment to choose the way
That would lead to the greater good.
And the road stretched east, and the road stretched west,
But I was there to show him the best;
So my chum turned right and went on and on,
Till he won the race and the victor's crown;
He came at last to the mansions fair,
Because I stood at the crossroads there.

Since then I have raised a daily prayer,
That I be kept faithfully standing there,
To warn the runners as they come,
And save my own or another's chum."

—*Source unknown.*

SENIOR AND YOUNG PEOPLE

First Sunday

THEME: TEMPERING OUR LIVES BY LOVE (A Suggested Program)

QUIET MUSIC: "Love Divine, All Love Excelling"

CALL TO WORSHIP: (read by leader)

It was love that built the mountains,
It was love that made the sea—
It was love that put all beauty
In the world, for you and me.
It was love that gave us flowers,
It was love that gave us tears,
It was love that lent us laughter
To make gay the lonely years.
It was love that gave us friendship,
It was love that offered peace—
Oh, love can bring to suffering
A splendid, swift release.
It was love that planted happiness
Wherever hearts are found—
Oh, it's love, love, love, love,
That makes the world go 'round.

—*Source unknown.*

RESPONSIVE READING: I Cor. 13

SONG: "O Love, That Wilt Not Let Me Go"

PRAYER: (by some one prepared in advance to ask for certain blessings)

SCRIPTURE: (to be read by five Intermediates) Prov. 15:17; Prov. 10:12; John 13:35; Matt. 5:44; I John 4:8; 20-21; Heb. 13:1

STORY: (to be given by an older person)

"Tolstoy's Daughter and the Peasant Boy"*

One day Count Tolstoy's little daughter, ten years old, was in front of the house playing with some peasant children of the village. In a quarrel that arose one of the boys struck the little girl, with a stick, on her arm, making it black and blue. She ran in the house crying, and said to her father: "That naughty boy has bruised my arm. I want you to go out and whip him." The father took the little girl on his knee and said: "My daughter, tell me, what good would it do if I went out and beat him? Would not your arm really hurt just as much? He struck you because he was angry with you. For a few minutes he hated you. If I whip him he will hate you more than ever and hate me, too, and all of us. Would it not be better to make him love us? Perhaps that would change his character for the rest of his life. I tell you what I would do if I were you. I would go to the pantry and get some of that nice raspberry jam and take it out to him, and I think he will be made to love us all, instead of hating us."

The little girl did what her father told her. Such a spirit of love Tolstoy believed in and taught in all his writings. Were such a spirit of love shown everywhere in the world, evil would oftener be overcome by good.

POEM: (to be read by a teacher)

"What the Voice Said," Whittier

I sought his love in sun and stars,
And where the wild seas roll,
I found it not. As mute I stood,
Fear over-whelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.

I sought his love in lore of books,
In charts of science's skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there!

—*Thomas Curtis Clark.*

BENEDICTION IN SONG: "Dear Lord and Father of Mankind"

(Note: It is suggested that this be the memory hymn for this department during this month, and that it be used as the benediction at all of these worship services.)

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Second Sunday

THEME: TEMPERING OUR LIVES BY PATIENCE

Using the outline suggested above as the basis for future programs, the following materials may be used to good advantage.

CALL TO WORSHIP: (in unison) Rom. 12:9-21

SONGS: "O Master Let Me Walk With Thee"
"My Jesus as Thou Wilt"
"O Jesus I Have Promised"
"Dear Lord and Father of Mankind"

SCRIPTURE: (to be read by eight persons) Ps. 37:8; 15:1; Prov. 16:32; Eccles. 7:8b; Rom. 5:3; I Tim. 6:11; Heb. 10:36; James 1:2-4; Rev. 2:19

STORIES: (to be given by two high-school students, prepared in advance)

"The Great Stone Face"*

(Adapted from Hawthorne)

"Far up in the mountains of New England there was a great rock in such a position as to resemble the features of a human face. There were the broad arch of the forehead, the eyes, the nose, and the lips. So real was it, the Great Stone Face seemed to be alive. Happy were the children who grew up to manhood or womanhood with this Great Stone Face before their eyes, for the features were all so noble and their expression like the glow of a great, warm heart, it was an education to look at it. There was a belief among the people who lived in the valley, that one day a boy would be born who would become the greatest and noblest man of his times, and whose face would exactly resemble the Great Stone Face. After a long time a boy grew up in the valley who learned to love the sight of this image. After his day's work was done he would gaze up at it until he thought it seemed to notice him and give him a smile of kindness and encouragement in response to his look of love. Very often during those years a rumor arose that the great man foretold for ages had at last appeared. A boy who had grown up in the valley, had gone away and become a millionaire, returned, and people said, 'This is he!' But it was not so. Meanwhile, the boy who quietly day by day lived, and labored, and looked up, and loved the Great Stone Face grew to manhood, becoming more and more like it, until one day everybody saw the resemblance, and cried, 'This *is* he!' And it was. This good boy and young man had gradually grown in gentleness and goodness and love until his face became as magnetic and his influence as helpful in the valley as the Great Stone Face."

"Bruce and the Spider"*

"King Robert Bruce, of Scotland, longed to see his people free from England. He had fought six fierce battles, and six times he had been defeated, and his soldiers were so scattered that each soldier was forced to flee for safety into the thick woods. King Bruce himself was hiding in a shed. He was tired and sick at heart, feeling that it was useless to try to do anything more. Just as he was thinking that he would give up, he looked up and saw a spider weaving its web from one beam to another. Six times the spider climbed up almost to the top, and each time it fell down again. As the king watched it fall the sixth time he said, 'It will give up.' But no; up it climbed again and the seventh time, slowly, slowly, but surely—and succeeded!

"Bruce arose full of courage, saying, 'I will try again!' He tried again and won! That is why brave boys and girls say today, 'If at first you don't succeed, try, try, try again!' "

QUOTATION:

There's hardly any job
That you can't turn into play.
When you face it with a smile,
The work just melts away.

Third Sunday

THEME: TEMPERING OUR LIVES BY FAITH

Using the outline suggested above as the basis for future programs, the following materials may be used to good advantage.

CALL TO WORSHIP: (read by leader) Ps. 111:1-10

SONGS: "Never Give Up"
"God Will Take Care of You"
"Dear Lord and Father of Mankind"

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"Faith is the Victory"
"Trust and Obey"

RESPONSIVE READING: Psalm 25:1-14

CONSECRATION THOUGHT: (to be used at end) John 14:12-14

SCRIPTURE: (to be read by four persons) Ps. 37:5; Mark 11:22; Matt. 23:23; II Tim. 4:7.

ILLUSTRATIVE MATERIALS: The story of Wright brothers who built airplanes; or of Robert Fulton and the steamboat; or of St. George and the dragon. For brief stories of the Wright Brothers and St. George, see *World Stories Retold*, by W. J. Sly, published by Judson Press.

POEM: (From *World Stories Retold* by W. J. Sly, used by permission of American Baptist Publication Society)

"There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control
The firm resolve of a determined soul;
Gifts count for nothing; will alone is great;
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.
Why even death stands still
And waits an hour, sometimes, for such a will."

Fourth Sunday

THEME: TEMPERING OUR LIVES BY ABSTINENCE

Using the outline suggested above as the basis for future programs, the following materials may be used to good advantage.

CALL TO WORSHIP: (in unison) Rom. 12:1-2

SONGS: "Yield Not to Temptation"
"Dear Lord and Father of Mankind"
"Conquering Now and Still to Conquer"
"My Soul Be On Thy Guard"

RESPONSIVE READING: (From *Awakening Songs* published by Rodeheaver Publishing Co.)

Who hath woe? Who hath sorrow? Who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

Be not drunk with wine. Be not among winebibbers; among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

None of us liveth to himself and no man dieth to himself.

Let us not judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

The kingdom of God is not meat and drink: but righteousness and peace and joy in the Holy Ghost.

He that in these things serveth Christ is acceptable to God and approved of men.

SCRIPTURE: (to be read by eight persons) Eph. 5:18; I Cor. 9:25; Gal. 5:22-23; 1 Cor. 8:8-9; 2 Pet. 1:5-7

STORY: (to be studied in advance and given in as interesting a way as possible) Daniel and his friends remaining temperate in the king's court, as given in Daniel 1:8-21. (For a brief story of Daniel and his friends, see *World Stories Retold* by W. J. Sly, published by Judson Press.)

ADULT DEPARTMENT PROGRAMS FOR MAY

By Miles B. Fisher

THEME FOR MAY: TEMPERANCE EDUCATION

Worship is an act expressive of a sense of God, or of a desire for such a sense of Him. It may be an act of kneeling, singing, praying, giving, or of other ritual, but it is an act expressive of a feeling. If there be other acts of worship they will explain and justify themselves. John B. Dykes, for example, worshiped on his organ. Any mood of joy, of doubt, of depression, found readiest outreach toward God on the keys of the church organ. That was worship. St. Francis, feeding the birds, performed an act of worship. He found in this a means of expressing his sense of God. One who feeds the chickens will probably not be worshipping. He may be just as meritorious. There are other virtuous acts besides worship.

And worship will be distinguished from thought processes of analysis, comparison, reason, induction, deduction, narrative. Much arid prayer and song are chargeable to a failure to perceive this distinction. The prayer is sometimes mistakenly used to define some point in theology, to expand a good analogy, or to give a sketch of the life of the deceased. And a hymn is chosen with reference to its versification of sound theology. So while a prayer should be thoughtful, and well ordered as to sequence, it should appeal to ready memory, to well recognized aspiration, to impulses of repentance, of loyalty, of love, of generosity, broad, all but universal impulses.

The Scripture for use in worship may well be lyric, in out-burst of feeling toward God, or of such didactic or reflective kind as is familiar enough to revive desires or aspirations resulting from the study of other days. The contribution of the leader should not be argument or explication, but illustration, anecdote, or story which will kindle the imagination and impel the feelings in a direction predetermined, toward repentance, or loyalty, or love, or helpfulness. In the worship service do not offer an outline of the lesson, nor of the genius of the prophets, nor give an introduction to new members of the class. The Eighteenth Amendment is not a fit theme for worship, nor is temperance, as such. But it is quite appropriate that the worship period be concerned with our felt need of help for self-control, that we voice a strengthening desire for our young people's temperance, that we bring to God our Country and its deep need of respect for law.

*Rev. Miles B. Fisher is Associate Pastor and Director of Religious Education of the First Congregational Church, Berkeley, California.

First Sunday: Our Own Need of Self-Control

MUSIC PRELUDE:
"Russian Hymn", Haydn, for piano alone or trombone solo; vocal solo, "Just For Today"; or, "I am the Master of My Fate" ("Invictus")

HYMNS:
"Walk In The Light; So Shalt Thou Know"
"O Thou Who Hast At Thy Command The Hearts of All Men"
"Take My Life and Let It Be"
"He Liveth Long Who Liveth Well"
"Fight The Good Fight With All Thy Might"
"My Soul Be On Thy Guard"
"Awake My Soul Stretch Every Nerve"

SCRIPTURE: Daniel 1:8-16

ILLUSTRATION: Lindbergh in preparation for flight and at the banquets given in his honor.

PRAYER: For help to rejoice in the challenge to self-control, seeing therein our distinction from brutes and our likeness to God. Pray for self-control in matters perhaps that are hard but socially significant.

Second Sunday: Give Us Grace to Help Our Young People Live Temperate Lives

MUSIC: (*To be played softly*)
Piano, "Savior Like A Shepherd Lead Us"
"He Shall Feed His Flock" (*The Messiah*)
Tune, "Manoah" ("Begin my tongue")

HYMNS:
"Yield Not To Temptation"
"O Master, Let Me Walk With Thee"
"Shepherd of Tender Youth"

SCRIPTURE: Deuteronomy 4:5-10

ILLUSTRATION: Tell of the studiously simple fare of Ghandi, that his followers may see the better way.

PRAYER: That we may have joy in the simpler things of life and exhibit power in health, winsomeness of contentment, and self-mastery. That our youth in the exercise of new-found freedom may conserve and develop and consecrate their powers.

HYMN:
"Lord Speak To Me That I May Speak" (One stanza)

Third Sunday: Our Country's Fidelity To The 18th Amendment

MUSIC: "Largo" from Dvorak's "The New World Symphony." MacDowell, "1620," for piano

CALL TO WORSHIP:
"Seek ye the Lord and his strength
Seek his face for evermore.
Remember his marvelous works that he hath done for us:
His wonders and the judgments of his mouth.
Let the heart of them rejoice that seek the Lord."

HYMNS:
"O Beautiful for Spacious Skies"
"Lord, While For All Mankind We Pray"
"O Lord, Beneath Thy Guiding Hand"
"O Beautiful, My Country"
"My Country, 'Tis of Thee"

SCRIPTURE: Psalm 105:1-7; Psalm 90: 12, 17.

QUOTATION:

Then to side with truth is noble
When we share her wretched crust,
Ere her cause brings fame and profit
And it is prosperous to be just.
—*Lowell.*

"We must strengthen ourselves, and gird up our loins with new resolution: We must counsel each other, and, determined to sustain each other in the support of the Constitution, prepare to meet manfully, and unitedly, whatever of difficulty or of danger, whatever of effort or of sacrifice, the providence of God may call upon us to meet."
—*Daniel Webster*

Contrition for our own want izen conviction. Pray for a gating of loyalty to our land and for a rising public sentiment; termination on the part of our ls of whatever rank or name to ate the law.

Sunday: That We Help The World Escape Bondage

Let the piano play, "In The of Christ," and repeat with im-

provisations; or "Ein Feste Burg," with stately dignity; a cello, or trombone, or man's voice could carry the melody. If sung, use stanzas 1 and 2.

HYMN:
"Mine Eyes Have Seen The Glory"

SCRIPTURE: Leviticus 10:25-37

INCIDENT: Mention the difficulty China has had in putting down the use of opium because of Western nations' insistence upon its importation for purely commercial reasons. Let the story shame "Christian" nations.

PRAYER: That we may have grace to live and generosity to propagate ideals of personal and social temperance, especially mindful of opium in China and alcohol in Africa.

HYMNS:
"When Wilt Thou Save The People?"
"These Things Shall Be—A Loftier Race"
"Come, Kingdom of Our God"
"Watchman, Tell Us of The Night"

MAY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Glenn McRae**

school with combined depart- faces a real problem when it at- to enlist all groups in the service hip. Yet such an attempt should e. The program should be planned ll possible, so that the different may share and likewise contri- A story for the children, a song by niors, a talk by a young person, art by an adult are ways of en- the various groups. Care should en, however, to build each pro- nto a unit. Do not let it become s of numbers "put on" by the it groups.

general theme suggested for May e Pure Life." On the four Sundays heme may be treated from the oint of the individual, the nation, ate living or the prohibition cause, esus' own exemplification of the ife. The order in which these themes is presented may be as desired.

critical situation in regard to ition justifies including it as one themes. Materials for the talk found in this issue of the *Journal.* materials may be secured from mperance boards of your denomi- s.

omplete program will be outlined e first Sunday. Materials will be listed for the other programs.

First Sunday

S—THE PURE LIFE: THE INDIVIDUAL

MUSIC

NG SENTENCE: Make a joyful e unto Jehovah, all ye lands. re Jehovah with gladness. Come re his presence with singing.

PSALM 1. (In unison.) This psalm and the opening sentence may well be used every morning.

HYMN: "Dare to Be Brave, Dare to Be True"

SCRIPTURE: Matt. 5:1-12. Let the Beatitudes be repeated from memory if a group has already learned them.

PRAYER HYMN: "Purer in Heart, O God"

Let a young person read as a part of the prayer period, Psalm 119:33-40.

HYMN: "Rejoice, Ye Pure in Heart"

TALK: The story of Sir Galahad may be told. It will be found in Tennyson's *The Idylls of the King.* Or historical examples of the pure life may be given.

Note: Some schools may prefer to open the school with a hymn, then clear the announcements, and have the story or talk as a setting for the worship period that follows.

Second Sunday

THEME—THE PURE LIFE: THE NATION

HYMNS:
"Not Alone for Mighty Empire"
"Lord, While for All Mankind We Pray" (Prayer hymn)
"America"
"O Beautiful for Spacious Skies"

(The boys and girls may be able to sing this well. If so, let them sing it as their contribution.)

SCRIPTURE:
Isaiah 5:1-17. (This may be told. Be sure to bring out the pictures.)
2 Chronicles 34. (This story should be told.)

TALK: A high school girl or boy may tell the story of past civilizations that have died because of impure living.

Third Sunday

THEME—THE PURE LIFE: PROHIBITION OR TEMPERATE LIVING.

HYMNS:
"I would Be True"
"Who is on the Lord's Side"
"Dare to Be Brave, Dare to Be True"
"Father in Heaven, Who Lovest All"
"Rejoice Ye Pure in Heart"
"Lead On, O King Eternal"

SCRIPTURE:
Gal. 5:13-25.
Gal. 6:6-10.
Titus 2:1-15.
Matt. 5:1-10.
Proverbs 3:1-8; 23:15-21.

TALK: Get the best informed person in the school to present the real issues of the prohibition question. Have this talk at the opening of the school and let the worship period center around the response that should be made to the challenge of the prohibition cause.

Fourth Sunday

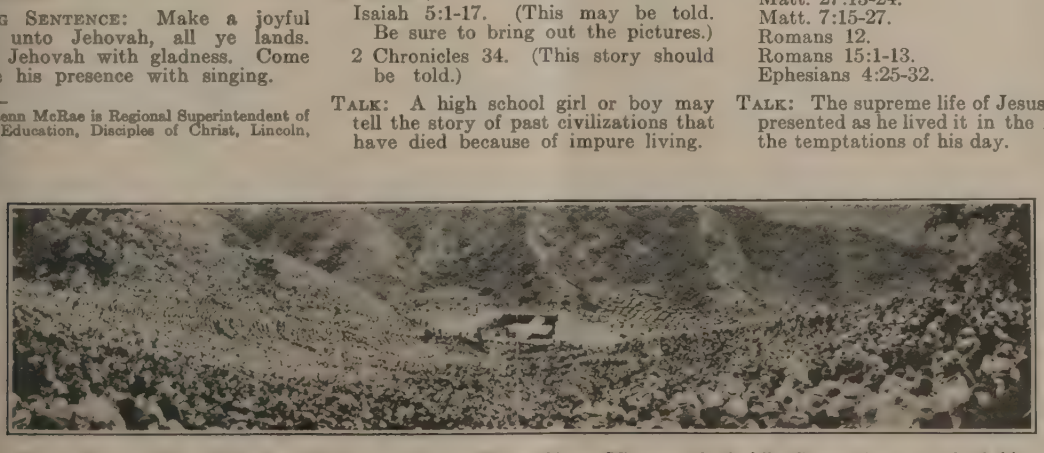
THEME—THE PURE LIFE: THE CHALLENGE OF JESUS

HYMNS:
"Purer in Heart, O God"
"Rejoice, Ye Pure in Heart"
"Keep Thyself Pure, Christ's Soldier"
"Yield Not to Temptation
"Purer Yet and Purer"
"Dear Lord and Father of Mankind"
"Lead On, O King Eternal"

SCRIPTURE:
Matt. 4:1-11.
Matt. 27:13-24.
Matt. 7:15-27.
Romans 12.
Romans 15:1-13.
Ephesians 4:25-32.

TALK: The supreme life of Jesus may be presented as he lived it in the midst of the temptations of his day.

Glenn McRae is Regional Superintendent of s Education, Disciples of Christ, Lincoln, a.



Easter Sunrise Choral Service—Hollywood Bowl -Where Closing Session of World's Convention is to be held.

Happenings at the Annual Meeting

THE ANNUAL MEETING of the International Council extended over a period of ten days, beginning February 7 and closing on February 16. It was not a convention, but a series of committee meetings, sectional meetings and conferences, all carefully planned in advance, and culminating in the meeting of the International Executive Committee which is the governing body of the Council.

More than six hundred professional workers in religious education attended this year's meeting, including representatives from nearly all the Protestant denominations, and also workers from state, county and city councils, professors of religious education in colleges, and directors of religious education in local churches. Nineteen professional workers were present from one denomination, and seven from one state council. Several of the denominations were represented by more than a dozen of their staff members.

THE NEW Director of the Department of Children's Work, Miss Mary Alice Jones, was with the Children's Work Section throughout its three days meeting. The program being developed by the Special Committee on Religious Education of Children received careful consideration, and also the material for the observance of Children's Week, which this year will be combined with Mother and Daughter Week, May 6-13.

THE CHRISTIAN QUEST materials which have been used experimentally during the past year were approved by the Council for another year of experimentation before final revision. The following new Christian Quest materials were authorized: *A Book of Discovery for Intermediate Boys; A Book of Discovery for Intermediate Girls; A Book of Adventure for Senior Boys; A Book of Adventure for Senior Girls; A Book of Achievement for Young People; Debating and Leaders of Youth; Youth in Camp; Youth in Cooperation;* and *What to Do in Using the Christian Quest Materials.* The last session of the young people's workers was held in the rooms of the Department of Young People's Work at the International Council headquarters, where a worship service was held, followed by a social hour with refreshments.

THE COUNCIL approved for experimental use the High School Leadership Curriculum and the Advanced Leadership Curriculum, which were prepared by the Committee on Leadership Training. A new course in "Administration of Elementary Work" in the Standard Leadership Training Curriculum was approved for use in certain cases as a substitute for the present departmental administration courses in the children's division. Provision was also made for the administration of correspondence work in leadership training, and for laboratory schools.

THE *PROPOSED International Standard for the Church School* and the several departmental standards that have already been issued were approved for another year of experimental use. Particular attention will be given during the year to the development of a standard for adult work, and a simplified standard for smaller schools. A special effort will be made to develop a uniform system of church-school records and reports with a view to furnishing more complete and reliable information with respect to church-school enrolment.

MORE ATTENTION was given this year to adult education than ever before and, on recommendation of the adult workers, the Council authorized that a special study of adult education be undertaken under the direction of the Department of Research and Service of the Council. On recommendation of the Negro Work Section and the Special Committee on Negro Work, provision was made by the Council for a survey of negro education under the direction of the Department of Research and Service, and the holding of an experiment school for leadership training among negroes.

As the agency of the federated forces of Protestantism, the International Council of Religious Education should make such an impact on the thought of the continent as to awaken this materialistic age to a realization of the supreme importance of moral and spiritual values, and give religion its rightful place in education. The reason for religious education is the fact that religion is an essential element in life; that it is a vital human experience, a dynamic influence in the motivating of conduct and the determining of character that cannot be disregarded in the processes of education.

The doctrine of the separation of church and state has been so interpreted and applied as practically to secularize public education. As the curriculum of the public schools has been expanded nearly all elements of human experience and knowledge have been included with the exception of those supremely important religious concepts and experiences emanating from a consciousness of God. We do not claim that the public schools should formally teach religion, but we insist that provision must be made for the religious instruction of youth, or results disastrous to the state and to society will follow.—*Hugh S. Magill in Annual Report.*

THE CONFERENCE on Vacation and Weekday Church Schools was attended by nearly five hundred workers. This conference divided into the Vacation Church School Section and the Weekday Church School Section in the afternoon for the discussion of their special problems. The meetings of all the different sections were well attended and excellent programs carried out. On Friday afternoon and Friday evening, February 10, a joint conference of all the sections was held, attended by over seven hundred workers, devoted particularly to the consideration of curriculum, leadership training and field administration. Two new Advisory Sections were established by the Council, the Missionary Education Section and the Research Section.

ONE OF THE MOST important subjects considered was the proposed merger of the International Lesson Committee and the Committee on Education into the Educational Commission. A plan that had been worked out by a special committee of the Lesson Committee and a special committee of the Committee on Education was unanimously approved by the Committee on Education and later adopted by the International Council. This will become effective when approved by the International Lesson Committee, which will meet in Cleveland on April 27. Since the Lesson Committee has already adopted a resolution favoring this merger, it is expected that it will approve the action taken by the Council. The merging of these two committees into the proposed Educational Commission will bring about a closer integration of the entire educational program of the Council, particularly in the development of curricular materials.

ANOTHER very important action by the International Council was the adoption of a plan for the accrediting of state councils, having for its object the bringing of state councils into closer and more helpful relationship with the International Council, and providing for more complete endorsement and support of accredited state councils by the cooperating denominations. A committee of three was appointed to recommend to the Council or to the Board of Trustees the accrediting of those state councils that meet the standards adopted as the basis of accredited relationship.

THE COUNCIL authorized sending a memorial to the President of the United States disapproving the big navy program, which was then pending but which has since been abandoned by Congress. A resolution was adopted favoring the outlawing of war, and another urging scientific temperance instruction in the Sunday schools of all the different denominations. The Committee on Motion Pictures was authorized to cooperate with other agencies in seeking to make the motion picture an asset in the development of character.

THE GENERAL SECRETARY reported that the Council had closed its fiscal year on December 31, 1929 with a balanced budget and all bills paid in full. The assets of the Council, including real estate, trust funds and equipment, now amount to more than $300,000.00.

THE NEXT International Council convention will be held in Toronto, Canada, June 22-29, 1930. Action was taken by the International Council to this effect after representatives from Toronto had satisfactorily met all the conditions, including a cash guarantee of $5,000.00 to be used by the International Council for the promotion of the convention.

MUCH ATTENTION was given throughout the annual meeting to the World's Sunday School convention to be held at Los Angeles July 11-18.

Personals

LUTHER A. WEIGLE has been cted Dean of the Divinity School University to succeed Dean R. Brown who has retired. Dr. has been prominently identified ne work of the International from its beginning. He is a of the Executive Committee of ncil, a member of the Committee cation and a member of the In- nal Lesson Committee.

FRANK M. McKIBBEN, who r the past two years has been Secretary of the Maryland- re Sunday School Association cretary of the Baltimore City of Religious Education, has d a professorship in the University tsburgh and has assumed the of his new position.

ROBERT DAVIDS, formerly irector of the Department of Administration of the Interna- Council, has succeeded Mr. Frank Kibben as General Secretary of aryland-Delaware Sunday School tion, and the Baltimore City L. He began his new work on ry 15.

S FLORENCE P. CARMI- CHAEL, who has been the Chil- Division worker in Indiana and entral Region for the Disciples n since 1919, has accepted the n of National Elementary Super- ent of the Department of Re- Education of the United Christian nary Society. Miss Carmichael on leave of absence taking special at Northwestern University and ke up her new position in June s year. She has had extensive g and experience both in the school field and in religious edu- of children, and will make a addition to the staff of the De- partment of Religious Education of her communion.

TWO MEMBERS of the International Council staff, Dr. H. Shelton Smith, Director of Leadership Training, and Mr. Paul H. Vieth, Director of Research and Service, delivered lectures at different times during the month of February before the Department of Religious Education of Columbia University, including professors of the department, students and others. These lectures were followed by luncheon conferences at which many of the problems of religious education were discussed.

IN JULY last Dr. Edwin Wilbur Rice celebrated his ninety-sixth birthday. His connection with the American Sunday School Union has covered over seventy of these years, which is a record that has no parallel. Dr. Rice has made a gift to the American Sunday School Union of $40,000.00 to be used "for the promotion of rural religious education, especially on weekdays, including the production and circulation of literature especially adapted thereto; all to be in harmony with, but in addition to, the work the American Sunday School Union is already carrying on." In making this gift Dr. Rice expressed the desire that the Society should undertake to secure for this purpose at least an equal additional amount.

SUNDAY-SCHOOL workers throughout the English-speaking world have met with a great loss in the death of Rev. Frank Johnson, of London, editor of the Sunday School Chronicle and Times. The Sunday School Chronicle and Times is the weekly journal of the British Sunday schools, especially of those outside the Church of England. In addition to the valuable helps regularly printed both on the Uniform and the Graded Lessons, and its stimulating treatment of Sunday-school methods, it prints many articles on literary and social matters viewed from the Christian standpoint. Mr. Johnson edited this journal for twenty-eight years and was a great influence in the general religious life of Great Britain. During most of this long service as an editor Mr. Johnson was the secretary of the British Lessons Committee and has made a wonderful contribution in this field.

MR. ARTHUR T. ARNOLD, General Secretary of the Ohio Council has just completed his 30th year of service in the field of Religious Education.

During the year just closed he motored around the world in Ohio with a record of 26,000 miles to his credit in the interest of the Ohio Council of Religious Education.

Mr. Arnold was trained under the old guard which included B. F. Jacobs, John H. Vincent, Dwight L. Moody and Henry Clay Trumbull and entered the work directly from college at so early an age that he was called "the boy of the Association."

After serving in Illinois, his native state, for twelve and one-half years and in West Virginia seven years where he completed the organization of its 55 counties, he was unanimously called to Ohio upon the recommendation of Marion Lawrance.

WHAT'S HAPPENING

A YOUNG MAN giving his name as A. G. Patterson, and posing as a preacher, has been getting checks cashed by using a faked letter of introduction written on Illinois Council of Religious Education stationery and signed with the name of Mr. George N. Burnie, General Secretary. Religious organizations have been the victims of his operations, his credentials being accepted along with the plausible story which he gives.

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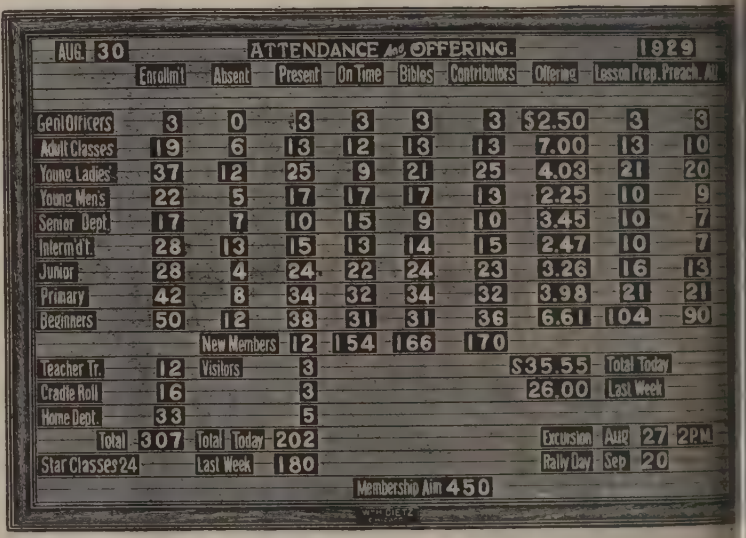
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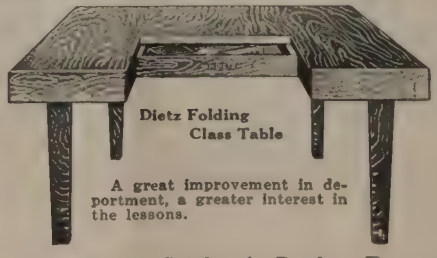

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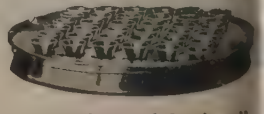

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NEW BOOKS

tlines of Child Study. Edited by min C. Gruenberg. New York, Macmillan Company, 1927. 289 p.

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—O. M.

ı Introduction to Psychology. By J. B. Morgan and A. R. Gilliland. York, The Macmillan Company, 319 p.

ıe authors have written this book r the conviction that high-school h should be introduced to the ele- ary principles and processes of hology. Most high-school students, pointed out, do not go to college. outh generally could be given a sim- untechnical course in psychology, it elieved that they would be more ble of adjusting themselves to their ical and social environment. In ral, the book will be found of real e to younger students. The topics e text are organized along traditional such as, "The Nervous System," bit," "Sensations," "Attention," ception" and "Memory." One wishes authors might have approached the lems of psychology from a more estive standpoint. Moreover, im- ement could have been secured by ng at greater length with the social cts of psychology, particularly for age group. —H. S. S.

Decade of Progress in Teacher ning. By Clyde Milton Hill. New t, Bureau of Publications, Teachers ge, 1927. 219 p. Price $1.50.

doctor's dissertation devoted to the y of teachers' colleges in Missouri. le the study is limited to the con- ation of teacher training institutions ıe state, the findings are a revelation ıe situation that one would find in y other states. Although not for ılar consumption, the data brought ther by Dr. Hill will be found stimu- g and suggestive to those who are ested in the progress and develop- t of teacher training for public-school ers. —H. S. S.

Short Stories of Famous Men. By James J. Reynolds and Mary A. Horn. New York, Noble and Noble, 1926. 233 p. Price $.85.

Short stories for younger boys and girls about great men of all times. The heroes included are those comprising the list compiled some time ago by the Board of Superintendents of the New York City Public Schools, a list of men of note they say everybody should know. The stories are graded on the basis of Thorndike's *Teacher's Word Book*. The type makes reading a pleasure, and the re-inforced binding will withstand much handling. —O. M.

A Short Psychology of Religion. By G. J. Jordan. New York, Harper & Brothers Publishers, 1927. 160 p. Price $1.50.

Dr. Jordan has provided a keenly analytical treatment of this subject. He proceeds in his treatment on the thesis that the psychology of religion is inevitable; in the first place, because the scientific mind of today has penetrated every department of life and, in the second place, because psychology taps religion at its very source.

Although believing in his subject nevertheless the author is alive to the imperfections and dangers of psychology of religion, issuing the warning, again and again, that we must beware of making religion of psychology; and he traverses the whole range of religious belief in experience with these ideas in mind.

The author quotes widely from many sources, thus re-enforcing his discussion from time to time.

The work is not a textbook but merely a supplementary reading to the elementary student in the subject.

—R. A. B.

Religious Thought in the Last Quarter-Century. Edited by Gerald Birney Smith. Chicago, The University of Chicago Press, 1927. 239 p. Price $3.00.

Here is a very valuable survey by the divinity faculty of the University of Chicago of the progress of theological scholarship for the quarter-century just ended. The contents of this book appeared originally as a series of articles in the *Journal of Religion* during 1926. The studies deal with such themes as: "Old Testament Interpretation," "Life of Jesus," "Early Christianity," "Interpretation of Protestantism," "Psychology of Religion," "History of Religions," and "Religious Education." For a brief summary of such widely different fields, the reviewer does not know of a better publication. Current trends in religion will be made much more intelligible to persons who will take the time to give a thoughtful reading of this volume. Professor Soares has given us a particularly interesting and valuable discussion of Religious Education as it has developed during the last twenty-five years.

—H. S. S.

Speculating in Futures; Adventures in Stewardship. By Luther E. Lovejoy. Introduction by Bishop Edwin Holt Hughes. New York, The Methodist Book Concern, 1927. 207 p. Price $1.00.

"The Christian Church, at the present hour," says the author, "is in a state of mild discouragement, in part because of insufficient means to carry on its legitimate enterprises and expand its program of world conquest. What remedy can be offered in this emergency? Nothing less and nothing other than a widespread conviction, acceptance, and practice—of Christian stewardship, as applied to material possessions."

"A definite proportion of income—ordinarily at least a tenth—to extend the Kingdom of God" is the standard adopted by the United Stewardship Council. The author portrays case after case of which he has intimate knowledge and shows how the seemingly impossible has been accomplished under this standard of living and giving. Interestingly written; suggestive thought questions at the close; stimulating. Though prepared especially for the Methodist denomination, it will be inspiring to any one interested in stewardship. —M. L. N.

The Christian Approach to the Jew. A report of Conferences on the subject held at Budapest and Warsaw in April, 1927. London, Edinburgh House Press, 1927. 208 p. Price $1.00.

This volume is a complete summary of present Christian efforts to convert the Jews to Christianity. Its "findings" cover the entire field of content, program, and method as worked out by the most representative gatherings of Christian workers among Jews ever held in the world.

The questionnaires have been assembled giving statistics concerning the Jews, and Christian activities among them, which are most valuable.

—T. S. E.

Curriculum Making in an Elementary School. By the Staff of the Elementary Division of the Lincoln School of Teachers College, Columbia University. Boston, Ginn and Company, 1927. 359p.

Here is a theory of education seen in operation, with the evaluation of results derived from experiences in Lincoln School, Columbia University, over a period of ten years. This book takes one into the busy life of the school and shows him how a multitude of practical situations influence the construction of a curriculum for boys and girls. Criteria for selecting units of work, teaching technique, outcomes in skills, information, habits, and attitudes, problems of supervision—these and many other topics are treated in thought-provoking terms. The religious educator who is at all interested in the objectives, processes, and outcomes of education (and who isn't?) will want to give this book thoughtful study. —H. S. S.

What Is Temperance Education?

(Continued from page 12)

As social science succeeds in substituting scientific control of means for the superstitions of our ancestors, old ideas of "right" and "wrong" as sanctioned by religious beliefs will give place to more objective consideration of ways and means for reaching the goal toward which the human spirit forever strives—freedom for all to grow and live and create and enjoy in the midst of unlimited opportunities.

The discipline of arbitrary control and the riot of untamed experiment alike prevent the development of characters that are competent for the reconstructive tasks of our generation. What is needed is training in the technique of self-control—in the discipline of self, the inhibition of all desires which prevent the realization of that alone which makes *desire* and *satisfaction* possible in human society. To achieve that act of will which wills the whole, which yields its own special privilege to the good of all, which can say, "Thy will be done," is the condition of both "character" and "democracy."

Character and the Future Life

IN MY JUDGMENT, such self-denial, however, has no meaning apart from the sense of participation in the event. If the ideal society is to constitute an effective motive, the individual must feel that he has a stake in it. If he conceives it as a future realization, then he must project himself in some way into that future. This is a difficult thing for some to do. Yet I see no alternative to this but the old conflict between the state and the individual, which nowadays translates itself into a world wide conflict between individuals who control states. With modern forces of destruction, the end of such conflict is death.

But self-control for an end which I may share has meaning and force. I can learn to choose a greater though more remote good in preference to a lesser, the immediate good, but the remote "good" must eventualize. In other words, if I am to *play* a part *in* this vast growing universe, I must *be* a part *of* it. On those terms—with the faith that I shall move along with it into the far future which I am helping to create—self-control becomes an intelligent, meaningful, natural and relatively easy matter. It is one of those conditions of success which a man of strong purpose takes for granted.

All this implies that as a part of our education for character, we shall give a child practice in setting up distant goals and in exercising whatever self-control is necessary for reaching them. As his experience expands and "yesterday" and "tomorrow" gain meaning, we tempt him, now and then, to face a more distant future. But soon we shall reach the limit of the prospect in the end of physical existence. Insofar as we have been successful in getting the child's life organized on the plan of idealizing the present by projecting a future to which he actually comes, he shall be obliged to postulate some sort of continuance of experience, or else change the fundamental motives under which he has been working.

It is my opinion that our human resources are released for full use only as the prospect of realizing the fruits of our labor is extended indefinitely and we feel ourselves in truth co-workers with God. Yet many today are too sophisticated to believe in life after dea and too intelligent to give the last measure of devotio to a deified *robot*. Only the momentum of past moral ties and the systematized life of our complex age kee the modern pagan from destroying all that has bee laboriously achieved through aeons of struggle towar the city of God. When this momentum dies out an the system begins to lag, what will be left but the o iginal brute from which we have escaped? High moral ties are for high ends. The intricate organization o life's activities is justified only by the far goals to b reached thereby. The end justifies the means– no in the sense usually meant but in the sense that mean derive their justification from the ends they serve. S morality is a means to the end of human welfare an its forms are determined by what experience shows u makes for the enlargement and enrichment of life.

These two points of view, the pagan and the religious are in eternal conflict. No one can hold to both. T win children to either view requires the exhibition o how life is lived under the dominance of the one motiv or the other. They must be free to choose under whic banner they will serve. In the long run, it is only th relative attractiveness and fruitfulness of the tw modes of life that can determine the issue betwee them.

We can teach children the symptoms of goodnes We can polish them off with virtues and graces. Bu we cannot make them good, for goodness is from within Temperance, to be significant for character must b self-control, the ideals which demand the discipline o all selfish desires must be grown by the individual wh submits to their guidance, the life that is projected fo the realization of these ideals must be the individual' own life, and to be intelligibly projected it must als be God's life. Is such a venture of faith worth risking To the youth making such an inquiry the teacher mus be prepared, in his own character, to give the onl effective answer: "Come and see."

Training Vacation Church School Leaders

(Continued from page 23)

of the day. The conference and class period follow ing the time spent with the children helped to clea up the problems met with the children and gav meaning to the materials studied in connection wit the various phases of the work.

Readings and Written Work. The books read helpe to broaden the vision of the students concernin what was being done. These readings were of tw kinds, that for the enrichment of the teacher's own Christian life, and material concerning the bes methods to be used with the children. The writte assignments did much to fix in their minds some o the more important elements which would be use by them in their own work later on in the summe

This method of training can be carried on in mos communities, providing the necessary leadership ca be obtained. It may be done after school, using th hours from four to eight with supper served for th teachers or it may be done on Saturday morning In some places the ten weeks may have to be short ne to six weeks, however, at least ten sessions are needed to give the students the necessary practice and t cover the main problems in study and discussion

ence the False Messiah. By C. vres. Indianapolis, Bobbs-Merrill any. 296 p. Price $3.00.

last, the enemies of evolution in ular and science in general have a the title of which, at least, will hem great consolation. It should d in the very beginning, however, not many of these will ever read book. Written in a precise but tic style, few, who are enemies ience, will ever read it through. ct, whoever reads it will do so much travail of mind and soul. e author endeavors to point out "science" in popular conception ucceeded to the heritage of a de- r of man. With emphatic force, es to show that the pretensions of ific men to redeem the world by final revelation, and the efforts of nists to bolster their pet ideas by ific discoveries are futile. . Ayers has made a contribution hich the honest searcher will find if he pays the price of reading the To warn men not to reduce on to science is indeed timely. uggest a religion without science l be desperately unwise. e author knows science. His pur- in writing this book seems fair timely. One may rightfully regret, ver, that he used so many words ay what could have been said to enefit of all, and to greater advant- in fewer words. —R. A. B.

ne Bearing of Psychology Upon gion. By Harrison S. Elliot. New The Association Press, 1927.

some quarters to-day it is declared psychology is making religion cessary. Professor Elliot is in dis- ement with this position, although oes not hesitate to point out that y traditional concepts of what on is and does, must undergo re- truction in light of the findings of hology. The discussion is non- nical in character and is intended e a summary of the main contribu- of psychology to the experience ligion. The religious educator and layman alike will find this book hy of careful study. —H. S. S.

abit. By William James. New , Henry Holt and Company, 1890.

very student and teacher who has appreciatively once and again essor William James' *Talks to hers on Psychology and Life's ls* will welcome his chapter on t in this charming edition. Per- this more than any other one ter on psychology can prove of practical help to the church-school ter. An admirable gift for young le who are endeavoring to regulate lives by the right habit formation.

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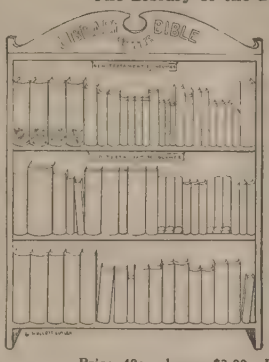

(*Handwork*) A chart, 10x14 inches containing an outline sketch of bookshelves filled with books of varying sizes, indicating the sixty-six Bible books, grouped in classified form, as law, history, etc. Pupils in classes are expected to letter the volumes and to color them with crayons appropriately, thereby creating their own theory. A significant color scheme for the books is suggested in a leaflet provided free with each order.

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The Religion of the Spirit. By Ernest Fremont Tittle. New York, The Abingdon Press, 1928. 327 p. Price $2.00.

He who is privileged to enjoy these "Studies in Faith and Life" must be inspired to live a better life in all human relationships—moral and spiritual, commercial and social, national and international—for Dr. Tittle's interpretations of the life and the teachings of Jesus are concerned not with a dead past but a living present. He makes a beautiful and clear distinction between a religion of mere authority and a religion rooted in experience of faith, joy and service. "To faith must be added knowledge, to knowledge unselfishness, and to unselfishness a just regard for the present rights and future development of the colored races," he says in "The Spiritual Foundation of Peace." "The missionary task of the twentieth century—the task, too, of practical statesmanship—is to put the spirit of Christ into every relationship." —M. L. N.

God the Greatest Poet, Man His Greatest Poem. By Bruce S. Wright. New York, The Abingdon Press, 1928. 196 p. Price $1.25.

The author has compiled in this volume a group of sermons built around the idea that we are the workmanship of God. The author surveys human experience as it registers in the warp and woof of life, having an eye keen for detection and a mind quick for analysis and a heart pulsing with sympathy for mankind and, back of all that, the clear understanding of that Gospel which is the power of God unto salvation in its practical adaptation and application to the spiritual needs of humanity.

Although not a scholarly treatment and at times throughout the book there is difficulty in following the author in the application which he makes of the terms used, nevertheless, the reader will find the work pleasing. —R. A. B.

Outline Picture Study of the Life of Christ. By Lillie A. Faris. Cincinnati, The Standard Publishing Company. 52p.

Fifty-two pictures (6 in. by 8½ in.) of the life of Christ for coloring. The Bible reference and directions for coloring are given on each picture.

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The Use of Life Situations in Parent Education

(Continued from page 26)

thing else besides that. Any way, Mr. S. can't help us on these things. I guess he could help us a little bit to answer all the questions we would like to ask about God, but we never get to that.'"

THE LIBRARY Committee had a part in helping the mothers in their study. References were found which might help. Books were available in the library. The references which were used are listed below as indicated by those who read them. At the meeting when the situations were finally used as the basis for discussion the mothers came with preparation which they made because of their own need with their own children. The discussion brought forward suggestions from the mothers themselves, and from the various readings:

1. There are some times when parents must punish the child. It seems that this should not be before he is two years old, nor after he is five.

2. Problems of stubbornness are more often problems of self-control for parents than for child.

3. Parents often create a conflict between themselves and the child, if they demand behavior just because they are parents.

4. Parents who try to understand the mood of the child usually secure harmony. The question of control disappears as parent and child share experiences.

5. The parent's feeling toward the child affects the child's behavior.

The mothers are not willing to leave this study until they have given equally careful consideration to situations in which self-control or self-reliance has been shown by the child. They are now writing such situations which will be prepared for group study. As for the problem raised by Roy and Max, a committee has been appointed to arrange a series of meetings when a specialist who understands adolescent boys will be asked to meet the fathers, mothers and Sunday-school teachers and to help them in definite consultation. They plan also to study,

1. "My best technique with my child, and when I use it."

2. "My child's major interest today."

Some Books Which Were Consulted

Gruenberg, *Outlines of Child Study*, New York, The Macmillan Co. $1.80

Patri, *Problems of Childhood*, New York, D. Appleton & Co. 1.75

Cope, *The Parent and the Child*, New York, Geo. H. Doran & Co. 1.50

Forbush, *Child Study and Child Training*, New York, Chas. Scribner's Sons. 1.50

Gruenberg, *Guidance of Childhood and Youth*, New York, The Macmillan Co. 1.50

Johnson, *Problems of Boyhood*, Chicago, University of Chicago Press. 1.25

O'Shea & Others, *The Child, His Nature and His Needs*, The Children's Foundation. 1.00

Fisher, *Self-Reliance*, Indianapolis, Bobbs-Merril Co. 2.00

Fisher, *Mothers and Children*, New York, Henry Holt & Co. 2.00

Norsworthy & Whitley, *Psychology of Childhood*, New York, The Macmillan Co. 1.80

Stern, *Psychology of Early Childhood*, New York, Henry Holt & Co. 5.00

Tracy, *Psychology of Adolescence*, New York, The Macmillan Co. 1.50

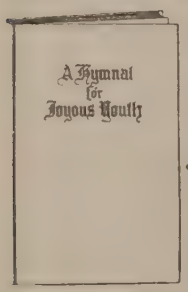
Slattery, *The Girl and Her Religion*, Boston, The Pilgrim Press. 1.35

Fisher, *The Home Maker*, Grossett & Dunlap. .75

Blanton & Blanton, *Child Guidance*, New York, The Century Co. 2.25

Children, The Magazine for Parents, per year. 2.50

A Hymnal For Joyous Youth



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Magazines

Jews and Christians. Published by Hebrew-Christian Publication Society, Inc., New York. Subscription price $2.00 per year.

The new illustrated magazine *Jews and Christians* edited by B. A. M. Schapiro, New York, is intended to interpret Jews to Christians and Christians to Jews from every constructive point of view.

The article "To My People" by the editor sets forth frankly the way the Jews appear to a Jew who has become a Christian in faith. The success of this new venture would seem to depend on the interest that can be awakened among those Jews and Christians who are open-minded enough to try to understand one another. —T. S. E.

Child Study. Published by Child Study Association of America, New York. Subscription price $1.00 per year?.

The Religious Education Number of *Child Study*, November 1927, has much to offer both parents and teachers. In "Religious Education—A Point of View," Hugh Hartshorne gives "the elements of a program of religious education." "Teaching about God" by Angus Hector MacLean, also of Columbia University, is "based on a survey of some five hundred children from kindergarten to junior high school age." "Religious Development in Adolescence" by Mary T. Whitley, discusses what we can "do to foster the highest development in this period." These, together with the editorials, "Parents' Questions" and book reviews make this issue a vital one for every student of childhood and youth in religious education. —M. L. N.

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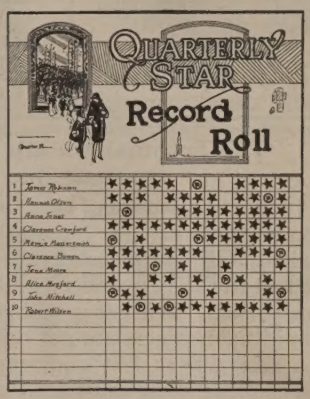

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The Spiritual Nature and Education

(Continued from page 8)

and eager to discuss and hear God's truth, and his word too, for that matter. Recently in preaching to the student body at Princeton (a great group that crowded the hall to the very gallery walls), I was especially impressed with their eager and responsive attention.

Spiritual instincts are not dead in student life! *They were never less so,* but confidence, thought, devout life and common sense must accompany one another.

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Christ "brought life and immortality to light," and in him (as ever) is life and that "life is the light of men."

He said "I am the truth," and if we know him we shall know the truth, and "the truth shall make us free."

What Price Temperance in Youth?

(Continued from page 15)

ment that would not be an ordinary pledge, but much more effective.

Again, we all know that an effective worship service is one that builds up gradually to some climax in personal commitment. Such may be the case in a worship service on self-control, physical health, or some kindred theme.

Finally, we can hope for a moral and law-abiding world only when, as someone has said, each youth enacts a prohibitory law for one, and that one himself, declares that law constitutional in the courtroom of his own conscience, and proceeds to enforce it by the executive of his own will.

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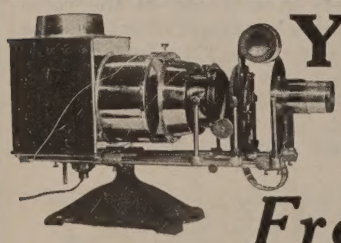

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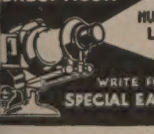

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Temperance Education, Yesterday and Tomorrow

(Continued from page 10)

therefore, a comprehensive program of education which will build up in each individual such social attitudes as are necessary for whole-hearted cooperation in the life of the community and voluntary observance of such restrictions as are essential for social welfare. Such cooperation is not brought about by the compulsion of force and the fear of arrest, but by the intelligent facing of conditions and the sincere effort to improve them. It would be well, so far as psychological effect is concerned, to drop the legalistic slogan, law *enforcement*, and substitute in its stead, law *observance*. Our youth need thorough training in all their social relations. They need a new conception of authority and their relation to it, in the home, the school, the church and in the community. This training should include not only instruction as to the nature of these relationships and the reasonableness of social control, but should be inspired by the ideal of a perfect society. At every point, children and youth must be given actual experience, so far as possible, through participation in social enterprises of all kinds. Only as they share the responsibility for existing evils and dangers will they feel a personal interest in the support of measures necessary to correct them.

EDUCATION in temperance and law observance is no holiday task to be accomplished over night, or by the inclusion of a lesson once a year, or even four times a year in the Sunday-school program. It cannot be accomplished by a campaign of pledge-signing or agitation against an outlawed saloon or the hip flask or bootlegging. It strikes deep down to the very roots of our educational program and is an essential part of training for health, efficiency, self-control, safety and community welfare. It is involved in all constructive effort to do away with crime, poverty, disease and political corruption. In short, "temperance" can no longer be regarded as a special virtue to be acquired through any number of lessons. It is an integral and inseparable element in the whole program of religious education.

A Project in Boy Life

(Continued from page 20)

Girls' Board cooperate?" "What can we do for the Trail Rangers?" "How can we help Tuxis leaders and Tuxis groups?" "How make our conferences vital?" and into such problems as cadet training and world friendship.

Excepting the speech from the throne, the presiding, speeches, and discussion were done by boys only. I heard boys make speeches that would be a credit to any adult leader.

The fine fellowship, the experience in state-craft, vital participation in program creation and promotion, a keen sense of responsibility to promote the Trail Ranger and Tuxis programs in their own constituency are a few of the many rich values of the Canadian Boys' Parliament as I was challenged by them while in the Ontario Parliament in Toronto.

Those who are interested in a careful study of the Canadian Parliament technique should write to D. R. Poole, 299 Queen St. W., Toronto, Ont., Canada, for further information.

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